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THEOLOGICAL SEMINARY

Race Antagonism

in

Christian Missions

by

S. C. K. RUTNAM, M.A.

1899.

COLOMBO, CEYLON.

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PREFACE.

Kindly criticism offered in a true Christian spirit is different to and should be discriminated from fault finding. In this little volume special care has been taken to avoid personalism, and whenever names are mentioned, they are simply made to stand for the offices which the individuals occupy. We count ourselves among the best friends of Christian missions, and our only purpose in writing this book, is that certain errors in present day Missionary policy may be removed and the results and usefulness of missions, increased a hundredfold.

May He who has led us to undertake this work for His own glory, enable the reader to accept it in the spirit in which it is written.

S. C. K. RUTNAM.

COLOMBO,
August, 1899.

CONTENTS.

CHAPTER.		PAGE.
I.	Wooed and Won	1
II	The Lovers' Secret	5
III.	The Fierce Controversy	8
IV.	The Bursting of the Storm	13
V.	The Hurried Journey	38
VI.	Gloomy days in Ceylon	50
VII.	Ships that pass in the Night	61
VIII.	Reflections	67
XI.	The Suicidal policy of Foreign Missions.	75
X.	At Work	97

ERRATA:

PAGE 8.	Line 22.	Read	The Fierce Controversy.
,, 16.	,, 24.	,,	—— a Native of Ceylon.
,, 24.	,, 14.	,,	A *n*ative wom*a*n.
,, 25.	,, 41, 42.	,,	The Hindu M*e*n as a *rule*.
,, 36.	,, 32.	,,	This *he* declined to do.
,, 38.	,, 27.	,,	Mr. Baer for Mr. B.
,, 65.	,, 21.	,,	Condition for Conditional.
,, 82.	,, 41.	,,	*of* Modern Missions.

CHAPTER I.

Wooed and Won.

It is by no means a simple or pleasant task for one to put before the world the facts connected with his own marriage, yet in the interests of truth I believe such is my duty, as the facts relating to my international marriage reveal an alarming state of affairs in Mission Circles, a revelation of which ought to lead all lovers of truth to unite in prayer and work for a great revolution of Missionary Policy in the east.

There are, of course, those who look upon international marriages, as not merely unnecessary and unwise, but as positively wrong, and ruinous to society. It is not the intention of the writer to discuss the propriety or impropriety, the advantages or disadvantages, the rightness or wrongness of international marriages, but recognizing that such alliances do exist, it is proposed, in chronicling the events connected with my own case, to examine some forms and phases of opposition and the causes thereof, as well as, to shew, that the worst forms of racial antagonism are met with in quarters where one would least expect them.

I had lived about two years in England and United States, America, travelling, lecturing and studying western life and thought, when I met in New York City Miss Mary H. Irwin M. D., C. M. then under appointment, by the American Board of Commissioners for Foreign Missions, for medical work in Jaffna, Ceylon.

Miss Irwin's early training was received in a quiet christian home in Ontario, Canada. From her very early days she had shown great interest in Mission work at home and abroad, her mother being for some years President of the Women's Foreign Missionary Society in the town in which they resided. Once, when at the age of ten, visiting her aunt in Toronto, she became deeply impressed with her duty to do something for the poor of the city, and having begged permission she set out one morning with her four years old

cousin to whom she had disclosed her plans, carrying a small basket containing a Bible, some apples and soda biscuits, enquiring in several houses, "are there any poor people here please?" A neighbouring pastor, at whose house, they made enquiries, touched with the earnestness of the children, prayed with them and himself guided them to several needy homes in the neighbourhood. This is but a peep into Miss Irwin's early life.

It was not without opposition that she resolved to take up medical studies, believing that as a medical woman she could be of most use in the Master's Service. During the last months of her College course, she was communicated with concerning the appointment, by the A. B. C. F. M., of a lady doctor to the Women's Medical Mission, Jaffna, Ceylon, and she was happy to receive the news of her appointment to this work on the same day that she learned of her success in the final examinations in Medicine, Trinity University, Toronto, in the spring of 1896. A few weeks later Dr. Irwin commenced her post graduate work in connection with the Hospitals of New York City, preparatory to assuming responsibilities as Medical Missionary in Ceylon.

I myself was anxiously looking forward to the time when I should return to Ceylon to engage in preaching the gospel to my countrymen. If ever I felt a stranger in a strange city, it was in these days and Miss Irwin too found herself in a similar position. Having just finished my first year's theological work in the famous Princeton Seminary, U. S. A, I started during the long summer vacation, on a lecturing tour, and my first halting place was Philadelphia whence I proposed to go westward, to Harrisburg, Pittsburg, Chicago, etc. But two friends of mine, or rather persons, whom I then believed to be such, invited me to New York, promising to secure for me ample opportunities to lecture there. Soon after my arrival I discovered my reliance on my "friends" was misplaced, they being unable or unwilling to redeem their promise in one single instance. I myself however was able to plan for meetings and thus decided to remain sometime in the city. Although I had heard much concerning Miss Irwin, it was not untill one evening in May 1896 curiosity induced me to call on her. She was then boarding at 61, West 104th St. N. Y. and greeted heartily the first Ceylonese she had ever met. It seemed strange, that both of us, with common purposes and aims in life, looking forward to engaging in

missionary work in the same country, and both engaged in better fitting ourselves for christian service in Ceylon did not have an opportunity to meet each other sooner. Miss Irwin was anxious to learn from a native of the country more about Ceylon, its people, their life, missionary work, the languages of the country etc, than she could gather from missionary literature and missionaries themselves. I accepted her invitation to call again. After this we met each other frequently. In addition to her regular medical work, Dr. Irwin wished to improve her evenings by taking lessons in Tamil from me. During her up and down travels in the elevated railway she mastered the Tamil alphabet. Our acquaintance soon assumed the form of frendship which steadily grew. We discussed various topics, and international marriage was one among them. We knew perfectly well with what feelings international marriages are viewed both in the west and the east. But there was one truth which was deeply rooted in our lives, and which thoroughly permeated all our most cherished principles—"God made all men of one blood." This truth was no dead letter article of our faith, but one which we believed with all our heart and mind. Fortunately Miss Irwin and myself were fully agreed on more than one principle. In the matter of coming to a matrimonial understanding, however precious and valuable might be the counsels and deliberations of parents and relatives; however expedient or necessary it might be to seek the advice of our most trusted friends and well-wishers, to obtain light on questions relating to individual fitness, which it is not infrequent for "love that is blind" to conceal, or even ignore, *yet the actual decision*, we fully believed, *always rests or rather should rest with the individuals concerned.*

This was one of our most cherished and deep rooted convictions. I had always said "I will marry only such an individual as would love me even if she had to stand against the whole world for her affection and whom I would marry even if thereby I had to stand alone against a world of opposition. No obstacle should be allowed to stand between true love."

Dr. Irwin and I were of age to act for ourselves, being in the third decade of our lives, and I four years older than she. When we were thoroughly convinced that our love was of the truest and deepest nature we could not think of the possibility of anyone defeating the purposes of our love, and we were determined no man should do so. During the many weeks we

were together in New York City, we discussed most minutely the advantages and disadvantages of such an alliance, the inevitable, mountain-like opposition that we must be prepared to meet in carrying out our plans, and most earnestly prayed, jointly and separately, for the guidance of our Heavenly Father, whose approval should we have, we were convinced no powers on heaven or earth, or hell below, no violent opposition nor misrepresentation, could ever possibly defeat our purpose to marry. We were no children and we did not aim at enjoying a happy married life for a few months, and then having misery and ruin for our lot for the rest of our days. But we did aim at a union which should be primarily for the glory of God, and also mutually helpful: a union which should be, to quote a Tamil (Indian) proverb, like eating sugar-cane from the top to the bottom. A clear understanding to both parties of what an international marriage between a Canadian and a Ceylonese meant, was an essential condition of continued happiness and usefulness. I took utmost care to describe to Dr. Irwin as fully and truthfully as ever possible, differences between oriental and occidental tastes, disposition, manner, and life. Indeed I was often afraid that I was dwelling too much on the dark side of such a union, but certainly I acted on the principle "Forewarned is forearmed". Miss Irwin had however ample opportunity to study the life and character of an *individual Ceylonese*, for we spent our leizure hours together, studying, walking, attending meetings and occasionally going on pleasure excursions. We discussed literary, religious, philosophical, and ordinary topics of life. My fiance was fully aware that although she belonged to a race that now could boast of a higher civilization because it was Christian, yet there were individuals among eastern nations who were not inferior to western men. She clearly distinguished between an individual who had received both an eastern and western training, and the nation at large to which he belonged. In short she was satisfied with the individual whom she loved. The union was to be brought about in the interests of our life work, as a means which would uplift us both intellectually and spiritually as affording an opportunity for an eastern and a western life to come into the closest relationship, and above all serve as an object lesson to the world, how true love can overcome even mountain-like racial barriers, and national prejudices. The day we arrived at a decision to marry, or as Dr. Irwin then put it, the day in which "possibilities and probabilities

were resolved into certainties," was one of special prayer. The solemn promise we made to each other that day we belived to be as binding before God, as any ceremony could be in the eye of the law. Although the ceremony which follows is the final sealing of one's decision, we, with no ritualistic tendencies, could hardly believe an outward ceremony was anything to be compared, with the actual decision which is the most important function in matrimony. We believed "an engagement to marry" is a thousand times more sacred and binding than is generally supposed.

CHAPTER II.
THE LOVERS' SECRET.

The days of our engagement were not altogether free from interesting incidents. One Sabbath afternoon, we had planned to spend a quiet hour in the Central Park, N. Y., reading together a book on "Modern Missions in the East." On this occasion Dr. Irwin had donned an exceptionally good silk dress of which she was very proud. She had evidently not consulted the metereological indications that afternoon, for scarcely had we begun our reading, when the gentle rain drops began to fall. We hoped against hope that it was only a passing shower, but soon found ourselves taking refuge from the torrents beneath a tree, alas! with but one small umbrella, and a silk dress, as well as ourselves to protect. The impromptu showerbath did not however quench the laughter, that our ridiculous situation called forth. Yet probably such experiences are not unique.

The great International Christian Endeavour Convention was that year held in Washington. D. C. As we both purposed attending the Convention, Dr. Irwin in the capacity of Canadian delegate, and I as a speaker, it was perhaps natural that we should plan to take the journey from New York to Washington together and moreover that we should choose a train carrying the least number of delegates. At Washington Dr. Irwin kindly introduced me to her Canadian friends through whom I was able to secure summer engagements in Canada, some of these friends were not slow to guess our intentions and take the news to Canada. On the 13th July, I was privileged to speak in two of the large tents, which privilege gave me a wide introduction to Christian Endeavourers from all parts of U. S. A. and Canada.

At this time we were seriously considering how best we could carry out our intentions, so as to render ineffective all unnecessary and uncalled for opposition that might be hurled against us. We carefully considered our circumstances. Miss Irwin was to proceed to Ceylon in a few months, and that I was to remain in America some three or four years. In all probability our engagement and separation were to last at least five years. A long engagement was by no means a desirable state of affairs between two lovers who would soon be antipodes to each other. Exceptionally difficult circumstances seemed to present themselves in connection with a Canadian-Ceylonese alliance to which there was no precedent. We decided to make our engagement more binding if such a thing were possible. In all civilized countries the marriage ceremony consists of two different functions, the legal ceremony, and the religious ceremony. The former satisfies the law of the land, and the latter the religion of the parties concerned, and the one is not complete without the other. Sometimes there is quite an interval between the celebration of the two functions. In Ceylon registration of marriage, satisfies the requirements of the law. It was perhaps not strange that the idea of having the legal marriage performed, prior to Dr. Irwin's departure to Ceylon, entered our minds, as the result of our common thinking and planning. At first only a legal marriage was aimed at. But I soon learnt that in order to be *legally* married, we would need to go to a public place like the City Hall in New York City, and have the ceremony performed in the presence of the Mayor of the city, or some Justice of the Peace who might be a non-Christian or even an atheist. Such public function at this stage of our love story, was by no means desirable. I consulted my trusted friend Rev. D.———and made him my confidant. He spoke about the matter to a brother minister of his Rev. M.———of the Episcopal Church who expressed his willingness to perform the marriage ceremony. The two New York ministers, one a Congregationalist and the other an Episcopalian fully satisfied themselves as to the purity of our motives, before they approved of our judgment to have the marriage ceremony secretly performed. They understood that after the ceremony was over, that Dr. Irwin would sail for Ceylon to engage in missionary work under the A. B. C. F. M., and that I was to remain in America continuing my theological and philosophical studies. Accordingly on the evening of 16th July, 1896, Rev. M.——— performed the ceremony which occupied about fifteen minutes. The 16th of

July, was no holiday with us, as each of us had our other ordinary duties to attend to but we were able to spare a little time for the important function of the evening although we had to hurry back to our respective boarding houses shortly after the ceremony was performed. I have been found fault with by some missionary friends on the score of extravagance while living in America but I can assure my readers the expenses, of *that* evening barring the minister's fee, were only fifteen cents carfare and ten cents lemonade.

We certainly understood the function to be a mere ceremony. The relationship between Dr. Irwin and myself to be simply that of two persons solemnly betrothed.

We looked forward to a repetition of the ceremony in Ceylon, five years later when, and when only Dr. Irwin would change her name and we would become man and wife.

After this Dr. Irwin remained nearly three months in America, and during this time our relationship to each other remained precisely the same as before the ceremony was performed except, that our pledge to marry had assumed a more tangible form.

During this time I made an extensive lecturing tour through the New England States and Ontario visiting in Toronto and in Clinton the relatives and parents of Dr. Irwin.

I was deeply inpressed with the warm hospitality of the Canadians and remained in Canada longer than I had at first expected. Upon the reopening of the Theological Seminary in September, I again returned to Princeton and began my studies, soon after coming once more to New York to meet Dr. Irwin before her departure.

When we bade good bye to each other on the 10th October 1896, when Dr. Irwin sailed on the "City of Rome" for Ceylon, we did not expect to meet each other for some years. During our separation we made it a rule to write to each other daily, and mail the letters twice a week. We never sought to conceal our regular and frequent correspondence.

That we sometime intended to be man and wife was not kept secret to all of Dr. Irwin's people. Her weekly letters to her people told them of the Tamil lessons, and of our strong friendship. The very first letter Dr. Irwin received from her

mother after her arrival in Ceylon, contained the following words:—

"We three still keep the secret, May. But of course you will both be true to the Board for 5 years at any rate (if you are spared so long)." Quoting the above words from her mother's letter Dr. Irwin wrote "you see by this that mother is beginning to look upon this as a settled thing for the future. She at least does not discourage it. Let us praise the Lord".

I take at random the following extracts from Dr. Irwin's first letters to me, from Ceylon, which show that her first impressions of the people were not disappointing. "My life and love for the Tamils. I love your country people. I do like the Tamil people and their customs interest rather than repulse me."

"I to-day for the first time saw your father and mother and I like them both so much. I think your mother is much more refined and western in her manners and speech than any of the Tamil women I have yet met. I know I will learn to love her and I hope she will learn to trust and love me."

CHAPTER III.

THE FIERCE CONTROVERCY.

I did not go to America to study Theology, with a view of becoming a missionary of the A, B, C, F, M, (the only American society having work in Ceylon), for I had heard of the policy which denies natives the status and responsibility of missionary.

Before my engagement with Dr. Irwin, I had clearly pointed out to her the impossibility of my becoming a missionary of the Board, no matter what my qualifications might be, as long as this policy remained.

Dr. Irwin could not, of course, understand why this should be, and hoped that before long such a position might be granted me.

"But if they do not appoint you." said she, "God will open up some other sphere of usefulness."

Being fully convinced of the narrow mindedness of Mission Boards in this particular, and also believing that those contri-

buting to Foreign Mission work know little or nothing of this suicidal policy, I decided to do all I could to enlighten American Christians on this vital problem.

Also believing that the contributers to Mission Work do not intend, that a sharp line of distinction should be drawn between their own men and others of a different color, engaged in similar work, I formulated in brief outline a plan for independant Mission Work, in one of the most needy districts of Ceylon.

As I was anxious not to give cause for any one to say, I was undertaking irresponsible Missionary Work I was thankful to secure as a General Reference Committee the following distinguished persons :—

Rev. J. Wilbur Chapman, D. D., Bethany Church, Philadelphia, Pa.
Rev. Chas. H. Parkhurst, D. D., Madison Square Church, New York.
Hon. John Wanamaker, Philadelphia, Pa.
Miss. Frances E. Willard, President World's W. C. T. U.
Rev. T. S. Hastings D. D., Ex-President Union Theological Seminary New York.
Hon. James A. Mount, Governor of Indiana.
Rev. Wm. Patterson D. D., Cooke's Church, Toronto, Canada.
Rev. Wm. Brenton Greene, D. D., Princeton Theological Seminary.
Rev. John Neil, B.A., Westminster Church, Toronto, Canada.
Rev. George T. Purves, D. D., Princeton Theological Seminary.
Rev. George Osmon Ferguson, Washington, D. C.
Rev. Geerhardus Vos, D. D., Princeton-Theological Seminary.

These friends did not lend their names and offer their services without first satisfying themselves as to the genuineness of the porposed work. I may here quote the folllowing letter written to me at this time, by the late Miss. Frances Willard—one who had known me for about three years, and had done more than any one else, to introduce me to the American public.

CASTILE, N. Y., MARCH 6TH, 1897.

MR. S. C. K. RUTNAM.

DEAR BROTHER,—

Excellent testimonies in your favour have come to me from Princeton. My friend, Prof. John Grier Hibben, assures me that you are held in high esteem by the Seminary faculty. I should

therefore feel free to put on record the belief that I have always cherished concerning your ability and devotion to the cause of your people, and I should rejoice to witness the success of the enterprise to which you are devoted, viz., the establishing of a school in Ceylon to which you could give your entire services. I think your plan for starting such a school excellent, and if I could forward it in any way it would be to me a sincere pleasure, but everything our Society can do it has already been done for the Armenians until we are well-nigh bankrupt; but I do not worry about that, for I think the money will come back to us again, and I only mention the fact to show you how impossible it would be for me to do anything more than to give my warm endorsement to your plans, your character and life. I can but feel that friends will be raised up for you in the great institution where you now are. If some of those influential gentlemen will secure places for you to speak, I think you will be able to do the rest yourself.

Believe me, yours with every good wish,

FRANCES E. WILLARD.

P. S.—You are at liberty to use this letter in any way you please.

Some of my professors in Princeton, and other valued acquaintances, fully understood the circumstances which led to my formulating a plan for Independant work in Ceylon, and it was the "Christian Herald" of New York that first announced my scheme to the public.

The Misses L—for eleven years missionaries of the American Board, at once took up the cudgels against me with the fullest sympathy and co-operation of several secretaries of missionary Boards.

The attack was conceived of no christian spirit, but of that selfishness which says "You are a *native*—You shall never hold the position of a missionary in the Foreign field, neither shall we let you do any independant work. The native ministry shall always be in a state of pupilage." To put it in a nutshell the whole position amounted to—"Don't spoil our trade, clear out of the country."

Of course destructive work is always easier than constructive work.

It is not profitable to dwell at length on the methods used to discredit me before the American public. One instance of ingenious perversion of truth will suffice.

On the scheme being announced in the "Christian Herald" the Misses L—. at once wrote to the paper protesting against such an undertaking, independant of Foreign Missionary supervision.

But the spirit of the communication was too plain to the editor of the Herald for him to take any notice of it.

They then thought of one of my old printed circulars, containing a number of testimonials, and newspaper references, and which were used in securing opportunities to lecture and preach; but having no copy of it at hand, the younger sister, at the end of a lengthy letter, describing their great work, in behalf of the Armenians, and the praises accorded to them for it, wrote me as follows :—

"Please send me one copy of your circular with testimonials. I was looking for one the other day, but found I had given away the last."

Thinking that Miss. L—wanted to send my circular to some friend, in order to arrange meetings for me, I complied with her request.

What was my amazement, sometime later to find that it had been sent for, for the sole purpose of finding the names of persons whose testimonials appeared thereon, that she might write to these persons, against my plan for Mission Work in Ceylon.

Jumping to conclusions they had no ground for, they asserted that I was using these letters and names, for furthering my "preposterous" plans.

Several of these friends were naturally startled at receiving such information, for I never thought it necessary to receive the sanction and approval to my plan, of all the ladies and gentlemen who had ever written a word concerning me, and of all the editors of newspapers and magazines who had published accounts of my meetings, in England and America. The venerable Bishop Andrews of the M. E. Church New York, was one of the recipients of Miss. L's letter.

On sabbath evening May 19th 1895, I occupied the pulpit of the Madison Avenue Methodist church, New York. My subject being.- "A reply to the statements of Swami Vivakananda concerning Hinduism and Christian Missions in India." Bishop A—heard me on that occasion, and five days later sent me the following letter, enclosing letters of introduction to two pastors in New York city.

Methodist Episcopal Church. NEW YORK. MAY 24 1895
BISHOPS' ROOMS

150 FIFTH AVENUE,

My Dear Mr. Rutnam,

I enclose two letters which may be servicable to you.

I was taken from my office unexpectedly yesterday and hence was delayed in writing the notes beyond my purpose.

With kind wishes
Most truly yours,
EDWARD. G. ANDREWS.

Copy of Bishop A—'s letter of introduction :—

"This wil, introduce Mr. S. C. K. Rutnam, a native of India who is spending a little time in our country, and making addresses on the subject of Christianity in that great Empire. I heard him with profit and pleasure last Sunday evening at the Madison Avenue Church, New York."

It is not at all surprising, in hearing his name connected with a scheme of which he knew nothing, that old Bishop A— should not connect the name of "Rutnam" with that of the young lecturer he had been pleased to hear and help two years before.

Thus, in reply to Miss. L—s letter he wrote :—

N. Y. June 16th 1897.

Misses. L—
Dear Friends :—

I have in hand your favor of 14th inst. concerning the proposal of Mr. Rutnam.

I have no recollection of Mr. Rutnam, nor of writing any letter of recommendation for him ; and I am quite confident that I have never written such a letter.

I know nothing whatever of him or of his plans, at best I can remember nothing of either.

I am,
Very respectfully,
Edward G. Andrews.

The Misses L—were doubtless delighted to receive this letter How many copies of it were sent out I do not know, but Dr. C—.

one of the secretaries of the A, B, C, F, M, on receiving a copy, was not slow in replying. " It is evident that Mr. Rutnam has been using names without permission as the letter from Bishop A— plainly shows."

Again, Dr. C—'s letter with its hasty and false conclusion was circulated.

This of course, bore weight—for had not a great secretary of the American Board passed judgment against me ?

Although I was near at hand, and a few lines of explanation from me, would have cleared the whole matter, yet Dr. C—did not speak or write one word to me, before putting in writing his libelous statement. Does this not precisely illustrate the methods often adopted by leaders of Missionary societies at home, in deciding matters where difference of opinion on vital questions arise between their own Missionaries, and educated natives of the countries in which they labour ? As long as the Boards adopt a policy which makes the European or American Missionary the sole mouthpiece of the native community, is it not probable, that, without reflecting at all on Missionary veracity, misrepresentation from the foreign field, will occur ?

CHAPTER IV.

THE BURSTING OF THE STORM.

After Dr. Irwin had lived some months, in Jaffna, Ceylon both of us felt, that although it was not necessary for any one to know *all* our plans, yet it was but fair, that the Foreign Secretary of the A, B, C, F, M, should know something of our intentions. Accordingly on the 14th June 1897, 12 days after I had applied to the Board for appointment I wrote a letter to Dr. Barton, informing him of our engagement. He having briefly acknowledged the receipt of my letter wrote the following to the Misses L—.

Letter A.

American Board of Commissioners for Foreign Missions.
Congregational House, 1 Somerest Street.
Boston.

The Misses L.—
61 W. 10th St. New York, N. Y.

My dear Misses L—;

Your kind favor of June 14th with enclosures was read with profound interest. Did you know that Rutnam claims to be engaged to Dr. Irwin? He has been recently corresponding with me in regard to his being sent out as a missionary of the Board. I wrote him at length setting forth the policy of our Board and other Boards in this respect, thus showing that it would be imposible. In a letter received yesterday he says his case is exceptional because he is engaged to a regularly appointed missionary of the Board. Of course he cannot be appointed even if they are engaged. Unless the engagement is broken I do not see how Dr. Irwin can continue her work in Ceylon as a missionary. If he goes out there and marries her, do you think she could go on as a companion and associate to Dr. C——— even if Mr. Rutnam were engaged as a teacher in Jaffna College? The whole affair is most unfortunate. I wonder Dr. Irwin should conceal from the Board so important a factor in her life. She could not have appreciated the importance of the engagement to her future life and work, for had she done so she would have communicated with me in regard to it.

Sincerly yours,

——————B———

[*N. B.*—Owing to the limited space at my disposal I am obliged to omit portions of letters. But the omissions in no way affect the meaning of the quotations given.]

Notes on Letter A.

I may be permitted to repeat the fact that Dr. Irwin was clearly informed, even before her engagement, of the policy of the American Board, in not appointing natives to the position and responsibility of missionary. She was also informed of the opinion of educated native Christians regarding it. Although neither of us expected that the Board would make an exception in my case; yet, to convince some of my friends in America and elsewhere that such is the policy of the Board, I wrote a letter of enquiry to Dr. B—, Secretary of the A, B, C, F, M.

"I shall be glad, of you will kindly let me know, if I may expect an appointment in Ceylon from the A, B, C, F, M,"

In a subsequent letter, I mentioned the fact of our engagement as a matter that should be taken into consideration. I did *not* say, or write, or even believe, that *because*, I was engaged

to a regularly appointed missionary of the Board, I should be, or expected to be, given the same position.

The sentence—"Unless the engagement is broken, I do not see how Dr. Irowin can continue her work in Ceylon as a missionary," as coming from the Secretary of a missionary Board, is significant, and my remarks thereon, had best be reserved for a more suitable place. Dr. B—had not even met me, and had had only a very little correspondence with me, when he wrote : "The whole afiair is most unfortunate."

Letter B.

The Misses L——— answered letter A. as follows ;—

61 W. 104th St.
N. Y. City, June 19th, 1897.

Dear Dr. B—;

Your favor of June 14th is to hand. With regard to what Mr. R. has told you of his engagement we believe it is a pure fabrication ....

Dr. Irwin never spoke to us of him as if she felt the least special interest in him.

I saw Mr. R—. I think it was about the middle of March and at that time he had not heard from her directly, although she left this country in October. Lately in writing to us he mentioned he had received one of her circular letters.

You perhaps know that is is very hard for a native of India to discriminate between what is true and what he wishes should come true.

We will write to Dr. Irwin on the matter, and let you know her reply as soon as we receive it.

Yours very sincerely,
————————L———

P. S. We do not think that Jaffna College Board of Directors would consent to appoint Mr. R—. as a teacher in Jaffna College. especially since he has displayed such a spirit as he has recently shown. It is certainly duplicity to be lecturing and circulating leaflets and newspaper articles stating that it is his purpose to open a high school in Anuradapura, and at the same time to be applying to the Board for a position as a missionary.

We have studied him pretty carefully, and he does not appear to us to be a man of spiritual power or moral earnestness.

It would be preposterous to give him the salary of a missionary in Jaffna when a native of his ability and education would be receiving in Jaffna about $ 20 a month.

Comments on the above letter :—

On the 9th of March 1897. I had received from Dr. Irwin just *ninety one letters.*

The Misses L—. write that a native of my ability and education would be receiving in Jaffna about $ 20 a month.

It may be mentioned that never yet has a native Christian M. A. with Western thelogical training been employed in Jaffna. So there is no precedant as regards salary. Although several Americans with practically the same training have been employed receiving about $ 100 a month.

Letter C.

Copy of the letter Dr. B—. wrote to Mr. I—— father of Dr. Irwin :—

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
Congregational House, I Somerset Street.

Boston. July 7, 1897.

Mr. I———

Clinton, Ontario, Canada.

My dear Mr. I———

I recently received your favor in regard to the reported engagement of your daughter with Mr. R—. a uative of Ceylon.

You can imagine how shocked I was a few weeks ago to receive from Mr. R. a statement that he was engaged to Dr. I. He also stated in his letter that the engagement met with the hearty approval of her people here in America and his people in Ceylon. He announced his engagement to me as a reason why our Board should appoint him as missionary to Ceylon. He has been informed that even if he is engaged to Dr. I. this Board cannot appoint him as missionary. I cannot believe that your daughter has entered into any engagement with him with a full understanding of what it means, and if she has engaged herself to him I feel she would be throughly justified in breaking it. There is no way in which we can make Mr. R. a missionary of the Board and I see

no way in which she could marry him and remain in her work in Ceylon. The alliance would be a most unfortunate one I sincerely believe.

I want to tell you of the high esteem we have always had for your daughter and the confidence we have in her ability. She has now before her in Ceylon a splendid work unless something shall come in to injure it. I want to assure you and Mrs. I—— of my sympathy and desire to be of any assistance in this matter which I can to bring it all to a right conclusion.

Most faithfully yours,

B———

Notes on Letter C :—

I can easily understand what shock it must have been to Dr. B—— to learn that one of their own missionaries really intended to marry one of a different nationality.

I have a copy of the letter I sent to Dr. B—from Canada announcing my engagement.

I wrote :—	Dr. B—wrote,
We are thankfull God has given us friends, and my own people in India and Ceylon and her people here in Canada have also expressed their approval.	That I stated in my letter that the engagement met with the hearty approval of her people here in Canada and his people in Ceylon.

As regards Dr. B—'s advice that Dr. Irwin would be thoroughly justified in breaking the engagement, I might say that we fully expected that such advice would be freely given. How freely does the standard of morality, as regards breaking of engagement, shift when it comes to deal with international alliances. Dr. Irwin has always claimed that she became engaged to be married with a full understanding of what it meant, but there have been some always professing to know better Dr. Irwin's mind on this matter, than she herself. It is for impartial unbiassed persons to decide which party is better able to express an opinion on the matter. How very often, the wish, and not any careful examination of facts, and conclusions arrived at thereon, is father to thought.

We may here remind the reader of Misses L———'s words, "It is very hard for a native of India to discriminate between what is true and what he wishes should come true" As for the chances of Dr. B——'s prophecy "the alliance would be a most

unfortunate one" being fulfilled, it is not wise to make any comment except that only time can pass her irrevocable verdict.

Letter to Mr. & Mrs. I——— by Misses L———
Latter D. *July, 5th 1897.*

Dear Mr. & Mrs. I———

We have always contemplated the likelihood of your daughter marrying. There are three Colleges in Jaffna, one American and two English and there are almost always connected with these well educated Christian young men, American or English professors who are unmarried. These young men not unfrequently after teaching a few years, marry and settle down to the regular work of missionaries. As they frequently go out unengaged they are usually attracted by some one of the young ladies in one or other of the Missions. There is also large Educational work and Mission work being carried on in Colombo, Kandy, Galle, and other parts of Ceylon. Connected with these there are always quite a number of unmarried young missionaries. The missionaries of the different Missions frequently meet each other, either at annual conferrence, or on the hills during the hot season where they go for their holidays. It is seldom that a year passes without some one or two happy marriages being arranged. The Missionaries of our Mission now and then go to Colombo or Kandy but more often they go to the Pulney Hills in South India, there sixty or seventy Missionaries of different Missions are usually gathered together.

The Societies which send out young ladies to work among women in their homes, find it very difficult as a rule to keep these young ladies in connection with their work as they are picked up very quickly by the young unmarried missionaries.

The Zenana society and other societies sending out young lady workers, are, for this very reason called "Bachelors aid Societies." However as these marriages are usually happy ones, because both parties have the same work and are congenial, they feel that the cause of Christ is being promoted and so do not object.

Dr. Irwin is beautiful and attractive, and there is no reason why she should throw herself away. She cannot fail to have many offers of marriage within the next few years, from missionaries, or Christian Europeans, Y. M. C. A. secretaries &c., If she were

to make a suitable marriage, we would rejoice, and would not think of trying to dissuade her in any way. But if she were to marry a native we would feel that a blow had been struck at the work. How could we go to fathers and mothers and ask them to send out a daughter. They would say "the last young lady who went out there married a native. What guarantee have we that our daughter would not be entrapped in the same way."

We think that if Dr. Irwin were to marry a native, it would be a real backset to the cause of mission work, and that she would occasion ten times more harm to the cause of missions than all the good she could hope to do in a life time. We certainly would be sorry to have such a thing occur in connection with the women's medical mission which is so dear to us, for which we have laboured so many years and the interests of which are now committed to Drs. Irwin and C———

Although it was, perhaps, not to be wondered at, that she should be somewhat fascinated with him on a superficial acquaintance, when he evidently set out from the first with the purpose of winning her affection yet we cannot believe that when she comes to know the situation as it really exists, that she will allow the matter to go any further. If she will bring this matter to a speedy end we believe she will be surprised to see how quickly Mr. R. will console himself with another. It has been a surprise to us again and again to see how a native will seem to be desperately in love with a girl, and if some obstacle occurs how quickly he will get over the affair, and how quickly he will fall in love and as deeply in love with another girl.

When we first went to Ceylon we did not know very well the peculiarities of the people. I took a young man into the girls' Boarding school to teach to the school a certain hymn which he knew, but which they did not know. I thought no harm could arise as I was with him while he gave the singing lesson. He was a well educated christian young man. He however, took a fancy to one of the young girls who was present. I discovered after a little time that he was secretly sending her letters full of expression of the most passionate love. I felt very badly, for I knew her relatives would not consent as they had other plans for the girl, and I feared his heart would be broken as his attachment seemed to be so strong. How little I then knew the native character! The communication was at once broken off by the relatives and it was a short time before he was engaged and happily married to a young woman whom he seemed to love with equal ardour. You

perhaps do not know that it is the custom, amoung Hindoo men, as soon as a man looses his wife to begin to plan whom he will marry for his next wife, even before the body of his first wife has been put out of sight. It is a common thing to go to a house where the wife and mother is lying dead, to see the male relatives gathered around the husband and planning with him as to whom he will marry for his next wife, and the marriage usually takes place in a very short time. Native men are accustommed to think of women only as a convenience. After a long struggle woman has obtained a high position in a civilized land. It will require generations of christian training before native men will think of their wives as Americans or English men think of their wives.

Yours very sincerly,

——— ———L———

Comments on
Letter D.

If this publication were merely intended for the people in India and Ceylon, no comment on this letter would be necessary. For any sane person who has carefully observed and studied, native life and thought in India, and the constant changes that are taking place, especially among the Indian christian, cannot fail to characterize the latter part of the letter as a scandelizing calumnization of the whole Hindu race, both christian and non-christian and a sample of the reckless generalization indulged in by so called christian workers for the sole purpose of making India appear much darker than it is. If only persons who write sentences will realize the great harm they are doing to the Lord's work by such utter misrepresentation, they will be slow in condemning the Easterners in this wholesale fashion. It is extremely painful to note that some persons while indulging in calumnizing a whole nation, do not even attempt to make any distinction between those who had become christians and those who are not. As far as fidelity in love matters is concerned the Indian Christian community is second to none; of course there are exceptions, just as there are in Western lands.

The Misses L. say "it is a common thing to go to a house (presumably that of a native christian) when the wife and mother is lying dead, to see the male relatives gathered aroun1 the husband planning with him as to whom he will marry for his next wife, and the marriage usually takes place in a very short time."

This statement of the Misses L. concerning the people of Ceylon and India, who honored and respected them during their stay among them, is of a piece with the opinion of one Swami Vivakananda who declared on his return to India that about three-fourths of the women who attended his meeting in America, had very unhappy homes and an awful story to tell. Both these statements are as far removed from the truth as the West is from the East.

I have known of not a few individual cases of unfaithfulness in Western lands, which would startle any Easterner, and yet how untruthful of me it would be to tell my countrymen that young people in Western lands are generally faithless, simply because a few such cases had come under my observation. There are of course many most devoted, faithful persons in the West, to whom their sweethearts are more precious than their own lives, and such men and women are found in the East as well. There are many natives whose treatment of their wives could not be any better or at least cases of deeper affection and truer devotion to their wives could not be found. Will our christian brethren in western lands hesitate to believe that homes of the most ideal relationship are to be found in the east, and that some Hindoos treat, their wives as well as any western man does. In the opinion of one easterner at least there is nothing more criminal than faithlessness in matters pertaining to love and marriage. It is I believe a sin akin to murder.

Letter E. Letter written by Misses L—. to Dr. Irwin.

June 19th 1897.

Dear Dr. Irwin.

We have just received this morning a letter from Dr. B—. which has surprised us very much. We are astonished that Mr. Rutnam should dare to make such a statement to Dr. B—.

We do not believe he has the slightest foundation for that statement. We suppose that his ambition has turned his head. We enclose Dr. B—'s letter, thinking it best that you should know what statements Mr. Rutnam is putting forward before the Board, in order that you may have the opportunity of denying them.

We hope you will not allow this affair to worry or annoy you at all. It will quickly blow over and you shall hear nothing more about it. This falling in love with European girls has been quite a pastime with Mr. Rutnam while he has been in England and here.

It is not common for missionaries to associate with natives as if they were their equals. Experience confirms the belief that they have not the moral stamina which Europeans have who have had centuries of christian civilization back of them.

There have been several instances of natives going to England and returning with English wives. As far as we have known, such unions have proved very unhappy.

They could not associate freely and on an equality with Europeans and they did not feel exactly on a level with natives and *the children were outcasted by both nationalities alike.*

Mr. Rutnam seemed very much in love with a Philadelphia woman last spring. She came to the Colonade Hotel to meet Mr. Rutnam, and we saw her there. We explained to her what her position would be in India if she married him, and we believe that after learning the facts of the case she drew back.

Mr. Rutnam seems to have as high an opinion of himself as Swami Vivakananda, who claimed that the American women were all in love with him.

Please excuse my writing at such length.

——————L———

Letter F. Letter written by Misses L——to Dr. Irwin.

NEW YORK CITY.
June 29th 1897.

Dear Dr. Irwin.

We have just received a letter from Dr. B————in which he says. " My dear Misses L——— your letter stating that you think Mr. Rutnan's statement regarding his engagement to Dr. Irwin is a pure fabrication on his part was very encouraging. I could not believe that the statement was true, and yet he made it most strongly, saying that he and Dr. Irwin had decided to carry out their plans whosoever opposed them, and whatever the result should be, and that her friends in Canada and his friends in Ceylon heartily approved of the engagement.

I have written to him of course stating that his letter, declaring that he is engaged to Dr. Irwin does not at all alter the case and that the Board cannot consider his appointment as a missionary. I wrote him very briefly without expressing any opinion upon his statement. There has been no thought whatever on the part of any one here at the

rooms favourable to his appointment, nor has there been any suggestion made at Ceylon as to his having a place in Jaffna College as a teacher. I asked the question of you in order that I might know something of the calibre of the man and if he were a good fellow every way and married Dr. Irwin it might be possible (although I could hardly conceive of it) that he might be engaged as a teacher in Jaffna College on a native teacher's salary keeping Dr. Irwin there on the field.

I hope you will follow the matter up. I shall not write Dr. Irwin upon the subject but you can do so from your relations with her and get her reply. If through any foolish setimentality she has made an engagement with him I hope she will break it for I think this is a case where it would be right to do so."

....

We think that the greatest unkindness you could do to Mr. Rutnam would be to marry him, because you would be subjecting him as well as yourself to constant annoyances all through your life time. Every slight shown to either of you would be felt by both. You would wish him to be received every where as a European, but it would be impossible for the European community to receive him in that way. How ever much they might wish to show him all due respect they would shrink from such intimacy just as white people in this country instinctively shrink from such intimacy with the negro race. If there were children resulting from such a marriage you would of course wish them to be sent home to be educated as all missionaries do with their children. But it would be a very painful experience for your parents to receive a native as their son-in-law and a very heavy burden to be asked to educate his children. Even the salary of a missionary is not sufficient to meet the cost of educating suitably the children of missionaries and has to be supplemented by a grant from the Board and by help from relatives.

We have watched Mr. Rutnam very carefully the past eighteen (18) months. Our candid opinion is that he is a consummate beggar but without push or willingness to work hard toward his own support.

We do not believe that Mr. Rutnam is possessed of moral earnestness or unselfishness or possesses a high moral tone. We believe that if you were to marry him he would bitterly disappoint you. If you were to marry him and if you did not bring him all

the position and honour and wealth and comfort which he expects we believe his sentiment toward you would quickly change from love to recrimination.

A native man is brought up from his infancy to think about the dowry that he will get by his wife. This thought is so ingrained into his mind that it becomes a part of himself. It is the talk in childhood, it is is the talk in youth, it is the talk in manhood what dowry a man will get. Mr. Rutnam probably thinks that he will get a handsome dowry by you or that you will be able to earn through your profession what will be fully an equivalent. But if you have not a dowry and if after marriage your health should happen to break down so that you could not earn much, we would not like to be in your place knowing native men as we do, even when a native woman brings to a man a large dowry his constant complaint to her is that she did not bring more and that he could have gotten more had he married some other girl.

Mr. Rutnam has had it in mind for a good while to try to get the appointment of a missionary. In February of last year the secretaries of all the Mission Boards in this country and Canada at their annual meeting in N. Y. voted that it was not advisable to give natives who come to this country for education the standing of missionaries. This conclusion was unanimous and was the result of a varied experience. Mr. Rutnam took umbrage at this conclusion. We explained to him at length the policy of the Boards and the wisdom and necessity of that resolution but he still adhered to his ambition and it appears to us that he is trying to use you as a stepping stone towards the realization of his plans.

If after being some time in Ceylon you feel that you are lonely there and would rather marry you would have our heartiest congratulations if you were to marry some one of your own race and class. You are beautiful and talented and could have no lack of admirers in this country.

If however you were to marry Mr. Rutnam you would be doing the mission and the cause a very serious injury.

We cannot however for a moment believe that you are really engaged or that you would seriously think of becoming engaged to Mr. Rutnam. If you were to speak to any one of the older lady missionaries in Jaffna we are sure they would advise you against it much more strongly than we are doing and so we believe would every one of your friends and relatives.

We are told " You are not your own for you are bought with a price, therefore glorify God in your body and spirit which are this." You belong absolutely to Jesus Christ. You cannot give yourself away to whomsoever you please. In every thing you must do as He pleases. You are bound to use your time, your talents, your money, your life in the way that will most advance His Kingdom. God has given you a fine education, a high social standing, a position of far reaching influence in connection with one of the strongest missionary societies. A glorious life work now opens before you. God has led you into this position and placed before you this opportunity. Jesus says " Herein is my father glorified that ye bear much fruit." He desires for each one the highest possible usefulness and success. *Would it please Him* if you were to disregard the loving advice of all your friends, throw away your standing as a missionary of the Board, and the advantages of a hospital plant and equipment worth $ 25,000, and an income sufficient to enable you to do a large work, and go to some place with no such facilities, no such missionary associates and an uncertain income ?

Esau despised his birth right and sold it for a mess of pottage. Afterward " he found no place for repentence though he sought it carefully with tears " There would be an incongruity about such a marriage. For example supposing you were to marry Mr. Rutnam you would want to gather together the friends and relatives and make a feast ; ninetenths of his relatives, near and more remote, have never handled a knife and fork. Their usual way is to sit on the floor and eat with their fingers. They would be most uncomfortable were they to try to sit at a table and eat with a knife and fork. You would not feel happy to sit down and eat with them on the ground. Here is an incongruity. Incongruities of some sort or other would dog every step of your life. Your ideas and his would be totally different on a thousand subjects. The strain and friction would be equally unpleasant for him and for you. The disadvantages to your children would be greater than the disadvantages which you would suffer, they could not associate happily either with his relatives or with yours. You would have made yourself a martyr without any gain to any body. They would be sufferers without any choice on their part. The children would naturally understand Tamil. The Tamil which they would hear spoken by their relatives on the father's side would be obscure and vile to a degree of which you can now have no conception. Obscure words and stories are common talk in native families. The missionaries can keep their children away from such associa-

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tions to a considerable extent because they can associate with the children of other missionaries. With you the case would be different. All your husband's relatives would claim the privilage of associating with you and yours freely and you could not refuse. Here would be an incongruity compared with which that of your sitting on the floor to eat with the natives would be as nothing. Such incongruities as this would follow you at very step. M. W—— having heard of Mr. Rutnam's pretentions to the Board that he is engaged to you writes that he is disgusted with the news and that he had thought of inviting him to Northfield but thinks now that he will not do so. Mr. W———has spent five years travelling in mission lands and knows natives pretty well.

——————L———

Letter G. JULY 1ST 1896.

Dear Dr. Irwin.

Our minds and hearts feel burdened. We cannot send this letter off without adding a little more. We cannot believe that you would be happy with Mr. Rutnam, as your tastes, your views on vital questions, and your habits of thought could not fail to be so different. When he was paying attention to the Pheladelphia woman of whom we have before written to you, he gave her the impression that he was of very high rank and social standing in his own country and that his family occupied a very influential position and were very highly cultured. The lady came to us to know how she could dress in order to be suitably attired in order to meet his family. She told us she really felt afraid to meet his mother who, she understood was a lady of such high breeding. We told her enough to disillusion her, but we did not say to her all that we might have said. We did not say, for example that the resident missionary at Tillipaly, Rev. S———has told, at a gathering of missionaries, just before we left Ceylon, in speaking with reference to how hard it was to get natives to change their native customs, that, although the missionarries have spent so many years in the country and have tried so hard to teach by precept and example habits of cleanliness, he did not know of even a single native pastor, into whose house he could take his wife, and be sure that she would come out without lice or bed bugs on her clothing, and an oily dirty spot on her dress if she ventured to sit down on a chair. Pastor C——— the father of Mr. R———is the pastor at that station, and the missionaries who were present

at the meeting naturally thought first of Pastor C——— Mr. S——did not make any exception in his case, and we do not believe that he could truthfully have made an exception in his case.

We were for two years in charge of the Oodoovile Girl's Boarding School. Our first duty, every time the girls came back from their houses after the vacation was, for several days together, to see that, day by day every girl used a fine toothed comb to comb the lice from her head, which she had brought back with her from her home. Very few indeed if any of the girls came back with clean heads. And this was the case notwithstanding the fact that many of these were daughters of pastors, catechists, and teachers, whose wives had been for years students in the girls' Boarding Schools, and had been taught cleanly habits, but who had relapsed, as soon as they returned to their homes, into native habits.

Many of the girls also came with itch on their hands, the result of personal uncleanliness. It is as you know, a disease very common in Jaffna.

You also doubtless know that the "bad disease" is very common, the result of wide spread immorality. I suppose you know that it is very hard to keep the girls who came to the girl's Boarding Schools, from repeating the indecent stories which they hear as common talk in their homes. *All these home influences tell* on *character.*

The natives easily take on a veneer. They dress well, and make a good appearance, when they go abroad. But, immediately they return home, they relapse into native habits. We have known a good number of native men who have gone to England and lived as Europeans, while there, but as soon as they returned home, we would find when visited them, that they were going about the house wearing nothing but a loin cloth, and they would go to the back veranda to eat their food, sitting on the floor and eating with their fingers, and preferring to do so. They would delight in the lewd songs and gestures of the dancing girls, and in almost innumerable ways turn right back to the native mode of life. This is natural.

Your brothers, no matter what occures to them in after life, will always feel happy in going back to the old life in which they were brought up as children. This will be true of Mr. R——— When he returns to Ceylon or India, he will want as soon as he settles down and is master of his own home, to fall back into the

native habits of life. He may not think now that he will do so, but it will be natural. Mr. Rutnam is only one remove from Hindooism. His father and mother are converted Hindoos. Blood does tell, and you cannot eleminate the traces of heathenism in one generation, nor in several. His idea of what is proper will differ radically from yours. Take for example the native idea of a wife's position and rights. Almost every Hindoo man thinks that it is a husband's duty occasionally to beat his wife, in order to keep her in proper subjection. If you ask any of the older missionaries they will tell you that even some of the best native helpers occasionally slap their wives, and think nothing of it. The wives themselves think nothing of it, because they have been brought up with the idea that they are inferior to the males, and that this is proper prerogative of a husband. An American woman would feel very differently. The Hindoo man, as a male, do not think of confiding in their wives or telling them the detail of their lives, or being confidential and open with them on every subject.

Did Mr. Rutanm, in a straight forward, manly, independent way, go to work to make a place for himself in the world and when he was in a position to support a wife, and had secured your father's permission, invite you to share his lot, or did he at once *begin to lean down on you*, and ask the Board to appoint him as a missionary *because* he was engaged to you.

Would not his next step, on reaching Ceylon be to ask the missionaries to entertain him because his prospective wife was an American, and his next to write to your father and mother for help, because he was their son-in-law, and his next to write to your church and ask for help because his wife had been a member of that church and so on to the end of the chapter ?

The next thing would be that all his poor relations would come to you for help because you were their relative They would all expect you to write home and get help for them, they would believe that you could get an unlimited amount if you wanted to do so and they would be very angry with you if you did not. Mr. Rutnam would bring every pressure to bear upon you to do so. There is scarcely one of his relatives who would not tell you that they were in debt and heavily pressed with debt, and who would not urge for help toward the education of their children.

There is scarcely a native in Jaffna who does not claim to be in debt. It is part of the native policy to be in debt. It so strengthens one's plea in begging, Ceylon and India are countries in which beggars are thought highly of and even worshipped, but

honest labor is at a discount. This thought of the degradation of labour, and the honourableness of laziness and clever deceit colors the whole national thought. Families will live in luxury and go into debt, and not think they have done anything wrong.

It is true that Mr. Rutnam is somewhat light complectioned. It happened so in his case. But many of his relatives are very dark, and some of his children might be almost black. And what about the laws of heredity ? Would it not be reasonable to expect that the Hindoo traits of deceit falsehood, in short moral crookedness, would appear in his children ?

There is no fact better known in the east than that, in mixed marriages, the worst traits on both sides are very likely to appear in the children, so that it is commonly said that Eurasians have the faults of both races, and the virtues of neither. This whole affair seems to us like a night mare. We can easily see how you may have been deceived in the first instance but we cannot believe but that when you consider the matter carefully, you will draw back from the engagement if the engagement has really been made, while you were laboring under a delusion.

Mr. W———— knows that Mr. Rutnam has told the Board that he is engaged to you, but he is not likely to believe that it is really so. We will be very careful to protect your reputation here and in Ceylon, and we hope that Mr. Rutnam will refrain from spreading the story.

We wish, before closing to tell you a story which we think is applicable to the situation. A converted native from Africa went to England to study in one of the colleges there. He was made much of because he was a foreigner and a novelty. He was a good scholar, a good speaker, and seemed to be a good christian. Like natives from any heathen land he quickly imitated European manners and appeared like a perfect gentleman. He married an English girl. She doubtless thought he was desperately in love with her. She perhaps did not know that such passions are apt to quickly die away, and that love that is not founded on strict principle and true nobility, is apt to be of a transient character. She thought that a life time of unbounded devotion would be hers in return for the sacrifice she was making for him. If her head had not been turned, she would have looked at his voluptuous mouth and have known that, as soon as she began to bear children, and her beauty began to fail, he would turn his attentions to handsome young native women. She married him and went to Africa. He began work in good shape and every thing seemed hopeful. But

gradually, very slowly at first, the relapse into native habits began. His own people gathered about him, and he naturally felt at home with them. European restraints began to be irksome to him the opinion of his native friends began to have more influence with him than his wife's. She was not so strong and became as the native women. She could not endure what they could endure in that climate, nor do as much for her husband as they were accustomed to do for their husbands.

An African, as well as a Hindoo, expects his wife to be a constant servant while he plays the part of grandlord. The fleeting passion which they had supposed to be love, had come to an end with both of them. He still went on with his duties as a native pastor, and talked eloquently, but his *treatment* of her was such that she could not help feeling disgust while listening to his preaching. She noticed that he frequently absented himself from the house at night, and as he would not give her any account of where he went, her anxiety became so trong that she resolved to follow him and see for herself. She did so one evening following him at a distance. When he got into the jungle he discarded almost all his clothing and then sped through the forest like a naked savage. With beating heart she followed him, determined to know what it meant. He went on and on till he came to an open space where the heathen dance house stood, and where a heathen dance was in progress. With a cry of delight he joined the dancers, almost naked men and women. She watched as long as she could, seeing her husband evidently at home and more full of enjoyment than she had ever seen him in her society, and then, with breaking heart she returned home, and as soon as she could with her half caste children she returned to her English home. She soon died of a broken heart, and left her children a burden on her relatives, who had earnestly protested against the marriage in the first instance. She ought not to have been surprised at what she saw her husband do. The marriage had been a mistake for both of them, as much a mistake for him as for her. The book by Miss W———, the well known missionary, which you will find in the book case in Chavakachchari, tells another sad story of a mixed marriage in Egypt, and earnestly warns young girls against such. You must be aware that, if you were to marry Mr. Rutnam, it would be an Episode which the papers in this country, Canada Ceylon, and India could not fail to get hold of, and comments might be made unfavorable to missionaries and mission work.

———L———

Letter H. A letter Dr. Irwin wrote to the Misses L——— in answer to their several letters.

Manipay.

AUGUST 10TH 1897.

Dear Misses L———

The last mail brought me your long letters of June 29th, as I read them and thought that by this time my last letter with the whole story, would have reached you, it was in vain that I tried to imagine the condition of affairs in the homeland.

AUGUST 14TH 1897

It almost seems an impossibility for me to settle myself to answer your long letters to me. I think this must be the sixth or seventh time I have begun this, but each time my thoughts wander and my pen refuses to write and I have had to give it up.

....

1. You say that Mr. Rutnam's statements to Dr. B——— about the approval of our people *is not true.*

Mr. Rutnam did *not* say that my people heartily approved of it. His words were, "We are thankful God has given us friends, and my own people in India and Ceylon and her people here in Canada, have also *expressed their approval.* God has led us step by step." What Mr. Rutnam said was perfectly true. His people although not heartily approving of such a marriage, have learned to love me and have certainly expressed in word and deed their willingness to receive me as one of them. My father had heard of it at the time Mr. Rutnam wrote that, and moreover at that time both my mother and father had written to me consenting that the marriage might take place after I had served for some years at Enuvil (which was exactly what we had hoped for and trusted for.) It was your long letters to my parents that so completely upset them and caused the sudden revulsion in their attitude. My uncle and aunt with whom Mr. Rutnam has spent many weeks have expressed approval from the first.

2. Every slight shown either of you would be felt by both, you would wish him to be received everywhere as a European ....*they would shrink from such intimacy.*

Jesus Christ was an Eastern man.

Henry Martyn seeing the prejudice of English people in India says. "I lay in tears interceding for the natives of this country, thinking within myself that the most despicable sudra of India

was of as much value in the sight of God as the king of great Britain." Jesus Christ says. "I have made of *one blood all* nations."

If we married for position and honour or wealth (as some do even in the homeland) we might (like them) be disappointed, and feel the loss of social standing; but if the aim and object of both lives is the furtherance of the masters' cause (as with many in the home land) may we not hope (like them) to find our hearts satisfied and all our needs met. We both fully realized that there would be prejudice by many of both nations and much opposition and the object of the secrecy of the affair at the time was that we might have an opportunity of doing something to lessen these feelings. God knows, our motives were pure and true and may He forgive wherein we have been wrong or mistaken.

3. About the dowry question.

I do not doubt in the least your statements about the way Tamil men look on marriage and dowry usually. Doubtless you know many such cases but *this* I know that I know the heart of *one* Tamil man better than you or any one else can know it and this I can say that had I not a penny in the world and though my health at once break down and I be a burden to him, instead of a help, all the days of his life, yet would his opinion of me be unaltered, more than that I believe his devotion to me would be increased tenfold. Of course it must take time to prove to you the truth of any such assertion as this.

4. You think the "superficial acquaintance with the man might have faccinated me."

I can assure you I am not in the least sentimental. It was not until I began to see *deeper* than the surface that I was drawn to him. I don't say he is faultless, "None are righteous," but I do say that behind all the faults there is *true gold.* There is material that the Lord *can* use and *will* use, somewhere for the honour of his Name.

God may give me now, a very humble work to do but *it may be* a work that another cannot do whereas others could take my place in the Enuvil work, and thus the cause of God wil be *twice served.*

5. You speak of the "incongruities."

Our master never used knife and fork and sat at table as we do.

Should we despise primitive manners or those who practise them ?

In the homeland, I remember how we enjoyed camping-out often taking our food seated on the ground in very primitive style. Although I should not like to adopt such methods always, I cannot despise those who are accustomed to them.

" Man looketh upon the outward appearance but God looketh on the heart."

6. If God be pleased to give us children, I can trust their future in His hands. They shall be consecrated to the Lord's service and precious in His sight. My parents would never be asked to educate my children as long as health and strength were given to me and to my husband. Because Christless people despise such persons it does not mean that we should cater to the pleasure of the Christless. " Behold God is mighty and *despiseth not any*," and *He* is all and in all.

7. Rev. S————'s remarks as to the condition of native pastors' houses. I may say that during the few months I have been here, I have been in quite a number of native pastors houses and others. I have also " ventured " to sit down on a chair and *never yet* have I discovered either lice or bed bugs on my clothing or even an oily spot. Can Mr. S———'s statements then be *perfectly true ?*

Probably if the native pastors were allowed better houses there might be some improvement and some advance in the civilizing process but you yourselves say that it is not good for the native people to depart from the ways and customs of their forefathers *as it would mean more expensive living.* If then you prefer them not to rise, how then can you look down upon them for it.

I might also mention that 'itch' is by no means always the result of uncleanliness. It is contagious and it is possible for those of most cleanly habits to contract the trouble.

8. The position of the wife.

I also know of men in our own country who slap or illtreat their wives but I do not think I would say that that was a characteristic of American men. I also know of men in Jaffna who do so but neither would I brand *every* Hindoo man with the same sin. Why should we judge others in this wholesale fashion ? Mr. Rutnam was very careful to tell me frankly that he was not worth

anything as far as income was concerned. *I do not believe* that he ever "begged" money from you or told you that his family were so poor that they could not help him, for his sister is well able to help him if he wished her to do so. I was told frankly the position and condition of his father and mother at Tillipaly and therefore have not been disappointed in them. I knew about the orphan grand children. I knew Mr. Rutnam's past life and he explained to me fully that there would be opposition to such a marriage. In fact he has proved to me that there is at least one Hindoo man who will think of "telling his wife the details of his life and of being confidential and open with her on any subject."

9. His calling upon me, and showing me attentions without first conferring with my father and brothers. My brothers, are of course too young for any such conferences.

Had my parents been living nearer to me, doubtless they would have been spoken to before, but at such a distance away, I can hardly see how Mr. Rutnam could have *first* gone and talked about it with them. They knew through my home letters that he called on me regularly, giving me the Tamil and also that he often took me out to meetings and excursions. My aunt was not at all surprised when she learned of the engagement afterwards.

Wo both took step by step with prayer and believed that by keeping it quiet for a while, God would open up the way for it all to be known in his own good time. (I never dreamed that it would be in this way nor did he.) *O! surely it cannot be* that I am a hindrance instead of a help to the cause of the Master I love to serve.

10. I do not remember of ever asking Miss. L———not to tell you of his, "continued attentions to me." I had one conversation with her very shortly after I began the Tamil and at that time I remember telling her that I was not going to tell you about taking the Tamil lessons, so that it would be a nice surprise for you afterwards. I may have asked her not to speak of the lessons for that reason but that is all. You report my conversation with Miss L———differently to Dr. B———than to me.

11. Mr. Rutnam had no intention of asking me "to share his lot with him," until he had made a place for himself and obtained permission from my father. Our promises to each other befor God had to do with the future we believed rather than the present. We fully believed that by the time I had fulfilled my

agreement at Enuvil his position would be assured and the required permission granted. We believed this because we believed that God meant us for each other and thus would smooth down the rough places as we came to them.

We trusted the future in God's hands and even *now*, when everything seems most wrong and most awful, I cannot help but, *still trust.* Was not the thought of how best he could make a home for me (as well as doing the Lord's work) that which prompted him to make enquires from Dr. B———concerning the matter ?

Was not that his thought in planning for Independent work in Ceylon ?

I remember dear Miss L———in one of your letters to me you wrote "If I had my life to live over again I would be less impetuous *more willing to consider the wishes of others* more *painstaking in trying to understand their reason* and in fully and *patiently* explaining to them my own. If I had any fault to find with a person I would pray over the subject and go to them *alone* and speak of it, and never *unless it seemed absolutely necessary*, speak of it to a third party."

It is not possible that you have not been painstaking enough in trying to understand Mr. Rutnam's reasons before going to third parties and asking them to join you against all his plans, and then were you not asserting *as facts* simply your *own thoughts* that on his return here he would seek help from missionaries my parents and my church. I know him well enough to say that he is of far too Independent a nature to do any such thing.

He is well able to earn all that is neccessary for us and be it much or little God will not see us in want.

12. Instances of mixed marriages.

Those you relate, I notice, were cases where the parties thought they could better themselves socially and not where both parties knew they were led of God and were aiming at a life of consecration to His service.

I know of several cases myself where the result has been *most happy.*

May it not be the *same* cause that makes international marriages a failure as that which makes some marriages among our own people a failure ? The German and the Frenchmen belong to a different nation from us, yet they are not objected to *because their complexion is* the same as ours.

I do not think Dr. Mc. Kay of Formosa has ever found his little Chinese wife an uncongenial companion.

Does not *motive* make the difference ?

....

.........I could not see how an "engagement" would alter matters so long as I was faithful while there (Enuvil Jaffna) and concurred with the conditions in your "Leaflet." As to the marriage *ceremony the world can never understand that* and the world would have known nothing of it, had I not been compelled to tell of it. At the Mission meeting Mr. Smith asked, "Why did she tell the secret of it if it was intended to be an utter secret ?" Mr. Hastings answered "It was made known by treachery ;" and I think he was right.

....

In consideration of Miss. L———'s statement in Letter——— as to my husband's falling or seeming to fall in love with a Philadelphia woman, the following facts, and quotation from a letter, written at the time to Mr. R———from Miss. L———speak loudly for themselves. In the spring of 1896 Mr. R addressed a meeting in Philadelphia where he met Miss. P———the lady referred to. The same day he met her she invited him to spend some time at her summer residence, which offer he declined. From that time on Mr. R———was specially careful that not a word he spoke nor any act of his could possibly be interpreted to mean that he paid the slightest attention to her. Nevertheless she was very persistent in asking him to visit her home. These invitations were all emphatically declined.

It was when on her way to her summer house that Miss P—— called on the Misses L———having written asking Mr. R———to meet her there at the Colónade Hotel. I was with Mr R on that day and he told me of her letter, I asked him then to call on her as she wished that, this be declined to do, saying he did not wish to see her. After Miss P's interview with the Misses L the latter wrote to Mr. R advising him *to accept* Miss. P's oft repeated invitation to rest at her home. Mr. R called on the Misses. L briefly explaining that he did not think it a wise thing to do.

In answer to this—Miss L wrote the following letter which in itself clearly shows what attitude Mr. R took in the matter and the Misses L opinion of it at that time, which latter is strangely at variance with the remarkable statements written to me June 19th.

Extract from a letter written.
to Mr. Rutnam
JUNE 19th 96.

"When Miss. P——spoke with me about your spending a little time on her farm for rest, it seemed to me like a very good arrangement, and I thought she took a motherly interest in you, but after you left our home last eve, and I had time to think over her conversation with me I thought I saw things in a different light and I must say that I admire you and honour you for the decision at which you arrived."......................

Ever truly yours,
L.——

Extract from a letter written.
to Dr. Irwin.
JUNE 19th 97.

"..................................Mr. R seemed very much in love with a Philadelphia woman last spring. She came to the Colonade Hotel to Mr. R and we saw her there we explained to her what her position would be in India if she married him and we believe that after learning the facts of the case she drew back."

The Misses L——speak of obscene language being freely used in native Christian homes. If the native converts of the American Mission use obscene language and are still called Christian, nay called *pastors* and given the charge of souls let me say the sooner *such* Christianizing influences cease the better.

Has Christianity lost its redeeming power ? Is it possible for the Tamil people to rise from their heathen surroundings ? Should we be satisfied with the *half* conversions of the heathen ? No, thank God such is not the case. Among the Tamil people can be found as bright and as wholly consecrated Christians as in any Western land. If the experience, of the Misses L in Mission work proved otherwise, then such Mission work was a failure, and the so called Christians were still heathen at heart. A Missionary should be ashamed to make such statements concerning those he himself lables Christians.

The Missionaries of Jaffna can all testify that Pastor C (Mr. R's father) is one of the most spiritual men in the Native Church there. His family have been brought up on the strictest Christian principles, and certainly obscene and vile language is not in the category of Christian virtues.

CHAPTER V.

THH HURRIED JOURNEY.

June, July, August, 1897, were the darkest and gloomiest days of my long stay in America. The Misses L——were diligently engaged in attacking my scheme for mission work in Ceylon, and almost everywhere I went to secure opportunities to lecture or preach, I found letters of warning against one "Mr. Rutnam," who was using "names without permission." I must confess my opponents found it not at all a difficult task to prejudice the public against me by circulating carefully prepared typewritten letters embodying a formidable array of 'reasons' against supporting me. In United states and Canada churches and pastors are not infrequently imposed upon by "bogus" lectures from different parts of the world and of course pastors of churches and others had every reason to satisfy themselves that I was no humbug, that I was an earnest Christian before considering the possibility of giving me a hearing. My opponents had the hearty supports and blessings of not a few secretaries of Missionary Boards in their vigorous crusades against me. Here is an example. Rev. M.—Secretary of the Foreign mission committee of the Presbyterian church in Canada wrote to the Misses L————as follows :—

"He (Mr. Rutnam) has not dropped the scheme, but is successfully visiting the churches in Toronto. It is too bad that prominent men should lend their names to unknown men. The prominence given him at Washington last year, at the annual gathering of the Y, P, S, C, E., gave him a wide introduction which could only be met from Boston by Mr. B————the secretary.

Your letters seem to me to be conclusive, and I am glad you have taken the matter up."

There could not possibly be any doubt that Mr. B————the secretary of the Y, P, S, C, E., was according to advice given invited to join forces in attacking me, but we know enough of Mr. Baer's earnest devotion to the Master's work not to fear the danger of his attacking any plan for Christian service however humble a source it might originate from. It is possible Mr. Baer gave no more encouragement to the attacks on me than the Christian Herald of New York city did.

But my opponents' efforts in attacking me were not without some success. Through the kindness of Mr. Geo. Vincent and others I was given several opportunitees to speak to the large summer assemblies gathered at Chautauqua N. Y. in July 97. From Chautauqua I travelled a distance of about 300 miles to fulfil an engagement to speak in the evening service of a large Presbyterian church in Toronto. Only about four hours before the service the pastor of the church called on me and informed to my utter surprise that Mr. M——the Foreign Missionary Secretary had strongly urged him not to allow me speak in his church and he had found some one else to speak instead of me. I had even invited some friends, who wished to hear me speak, to attend this meeting. My disappointment was greater than I could express in words. I explained him at length the utter falsity of the charges against me and let him read the answer I had printed to the criticisms made by the Misses L——. The pastor then began to see the other side of the question and said " How can I go against the General Assembly?" Mr. M——represents the General Assembly. I have already made other arrangements for the evening service." He professed greater embarrassment and pain than he had ever before felt, and hoped that it might be possible for them to give me a much warmer welcome and larger audience later.

But it never occured to him to offer me even the travelling expenses I had incurred in going to Toronto. He only said he did not know where I was staying to telegraph and ask me not to come.

Heaven only knows the burden of my heart that Sabbath evening as I walked slowly from near the church where I was to have spoken to my temporary shelter, weary in body and soul, worn out by long travelling and want of sleep. I could not help shedding a few tears when I thought of the sheer injustice and unkindness, and my heart writhed in pain ; silently I communed with the One above who alone knows the secrets and motives of the heart and judges them accordingly. I wondered when the day would come when Mr. M——and his friend the Pastor would realize the cruelty they had unnecessarily caused a stranger in a strange land. If ever I felt most deeply humiliated it was that sabbath evening when untruth apparently seemed to get the upper hand over truth. I imagined the climax of my troubles had come. But about this time news of an alarming nature reached me from my loved one from Ceylon.

A missionary of the American Mission (we prefer to call the individual X) was one evening during Dr. Irwin's absence, seen to be reading one of her letters to me. X did not merely read one letter, but had been in the habit of reading Dr. Irwin's private letters to me. Soon all our plans and purposes became known to several individuals. And the matter of our having had the marriage ceremoney performed in New York also became known to not a few in Ceylon. Very few could understand just why we had the ceremony performed. Now the thought of my loved one, having to combat alone the furious tide of opposition and racial prejudices in Ceylon more than doubled the burden of my heart. Letter after letter came urging me to return to Ceylon at once to lighten as for as possible the sorrow of her heart.

The Misses L———were at this time not merely engaged in attacking my plan for independent work in Ceylon, but with redoubled furiousness and determination began to do all they could possibly do to put an end to our engagement. Letters after letters were written against my moral character to Dr. Irwin, her parents and friends. Specimens of their letters have already been quoted above. In their letter to Mr. and Mrs Irwin I was represented as one of the worst possible scoundrels ever lived in the world and they were overwhelmed with the keenest possible sorrow. Alas! their eldest, and for many years their only daughter was on the opposite side of the world, and it would take over two months to write and receive an answer from their daughter. Owing to utter misrepresentations made, Mr. and Mrs. Irwin suffered for weeks and weeks what very few parents are ever called upon to suffer, and I don't believe their hearts' agony could have been more intense, had their daughter been deceived and entrapped by some fierce savage cannibal of the South Sea Islands. Mr. Irwin was made furious and he wrote and said things against me which he would never otherwise have written or said. Even on the eve of my departure for Ceylon, my enemies the Misses L———found time to write letters to me. I will satisfy myself with quoting samples of their writting to me.

They wrote to me on
AUGUST 26TH 97.

"............ If the way you have treated Dr. Irwin and her parents were known to the pub-

They wrote to Dr. Irwin on
AUGUST 3rd 1897.

"............It does not seem to us that in this affair with Mr. Rutnam you were simply moved

blic here. I think that there is *real danger* that you would be mobbed. There have been plenty of colored men mobbed in this country for less cowardly acts.................................

Unless you keep quiet or clear out of the country we may have to make an example of you by putting an article in some public papers telling just what your conduct has been............"

by a sudden impulse. You took time for consideration. You evidently gave six weeks to the consideration of the question...... you were not carried away by a sudden impulse. The scheme was a carfully planned one from beginning to end..............."

I decided it was wisest and best not to answer any letter from the Misses L————concerning my personal matters; although I could have written much stronger than they ever wrote. God gave me grace to act on the principle, "He that ruleth his spirit is greater than one who taketh a city." In this connection it is my great pleasure to refer to the very kind sympathy shown to me by some noble American friends. Dr. Klopsch, the wealthy proprietor of the Christian Herald, which I believe has the largest circulation of all Christian Weeklies in U.S.A. and is one of the most attractive ably-conducted, liberal minded Home magazines—and the editors of the paper knew just what kind of people the Misses L————were and showed me much kindness and utmost Christian courtesy.

Mr. Fernie one of the editors of the Herald, and a very valued friend of mine graciously sent me the following letters.

Letter A.

CHRISTIAN HERALD.

Edited by T. De Witt Talmage,

ESTABLISHED A. D. 1878

LOUIS KLOPSCH, PROPRIETOR.

91 TO 102, BIBLE HOUSE,

Eighth & Ninth Streets Third & Fourth Ave's,

NEW YORK CITY.

Mr. S. C. K. Rutnam — June 29th, 1897.
22nd Walker St.
Toronto, Ont.

My Dear Mr. Rutnam :—

Mr. Sandison and myself are extremely sorry to hear of your sickness, and trust that by this time you are regaining your usual health. The attack of the Misses L——— came to us of course. It is very much like the usual attack of Missionary Boards and their friends. It does not influence us one bit. It is based evidently on the principle that he who diverts, or whose conduct may divert funds from regular channels, commits the unpardonable sin. Our sympathies, I speak for Mr. Sandison and myself, are entirely with you, and have not been affected by the L———'s letter in any degree. I do not know what promises have been made to you as to Christian Herald support, but whatever they are they will be fulfiled heartily and cordially, and we wish you unalloyed success.

Kindly keep us informed of your progress toward health and anything of interest concerning your work. The more your name is kept before the public the better are the prospects of your obtaining funds.

I have to thank you very sincerely for the papers from India you have been kind enough to send me.

Yours Faithfully,
B. J. Fernie.

Letter B.

AUGUST 7th 1897.

My dear Mr. Rutnam,

Many thanks for the letter and photo just received. There is some mystery I cannot penetrate. Why should you be in sorrow? I presume that there is nothing improper about the marriage Why this agitation. and hysteria? Of course on the face of it, it was a foolish thing to keep the marriage secret, but I have enough faith in you to believe that you had some weighty reasons for doing so. Perhaps the announcement of it would have embarrassed both you and your wife during your absence from her. Don't you think a plain statement free of hysteria, just saying that you and Miss Irwin loved each other and decided to marry, but for good and sufficient reasons you deemed it wise not to make the marriage public at the time would end the matter in a dignified and proper manner? You might add a few words about your wife who she is, and what her work has been and that you both are earnest Christians anxious to work for Christ but that if you are excluded from the ranks of paid workers through any prejudice, you and your wife are able to support yourselves and do not propose to cringe for a pittance. Personally I see nothing in the marriage to render you unworthy of public confidence and it seems to me that in having at your side a devoted wife who is a Medical Missionary you have increased your capacities for usefulness. I have a better opinion of you than to think you will let these official secretaries crush you. The love of a good woman will nerve you to a brave fight and you will take care that she does not suffer through her union with you. If your reasons for keeping the marriage secret can be told without hurting your wife's feelings I would state them frankly and so take the weapons out of the hands of your enemies. If it will help you I will announce the marriage in the C. H., and say that it is a reason for increased confidence in you. If you would like me to do that in this number please send me a telegram on Monday as we close our columns on that day.

Yours Faithfully,

B. J. FERNIE.

Mr. Sandison is not here to day so I cannot give you his views but on such matters he and I are generally of one mind.

The Christian Herald of August 25th 1897 contained the following :—

"The marriage is announced of Mr. S. C. K. Rutnam M. A., the talented young Christian Hindoo who recently graduated at Princeton University, to Miss. Mary H. Irwin M.D. Mr. Rutnam is well known to many of our readers through his eloquent and scholarly lectures on Christian education among the high caste races of India. His bride is a Medical Missionary to Ceylon and will be able to render him valuable help in his efforts to Christianize his people in the far East. Dr. Irwin—or rather Dr. Rutnam—has evidently the courage of her affections. She was doubtless aware of the strong prejudice her marriage would arouse in European and American Society in the Island. The native races, among whom she and her husband will work, will know how to respect her for it. We trust that the united labors of the young couple for the evangelization of the Ceylonese will be abundantly blessed of God."

The professors of Princeton Theological Seminary where I had been a student for two years were not slow in expressing their sympathy to Dr. Irwin and myself. It remained a great mystery to one of the Senior professors how the American Board could think of asking Dr. Irwin to resign while passing by unnoticed the treacherous action of the missionary in Jaffna who read Dr. Irwin's private letters to me :

The wife of another Professor wrote me the following few lines :

The Dirigo, South West Harbor,
Mt. Desert Island, Maine.
AUGUST 17, 1897

My Dear Mr. Rutnam,

My husband is urging me to write to you for both him and myself, as he is not feeling very well.

We were very much surprised at the news contained in your letter, as nothing of the sort had ever entered our heads.

Whenever you feel inclined we shall feel very much pleased to hear from you more of the details, and also to know something of your wife. But for the present let us send you our heartiest good wishes and warmest friendliness.

My husband wishes me to say for him, that he does not consider the keeping of it secret, such a serious matter, and all young people find getting married a rather serious matter, and I believe it is seldom accomplished without trouble of some kind.

I very much hope you will not have trouble with your family on account of the marriage. To your wife we wish to be warmly remembered and we hope that we shall come to know her some day.

We are very sorry that we shall see you no more, but we hope that you will often write to us and let us know how you are getting on. We would like to have a potograph of your wife and when we know your address we will send you one of ourselves which we had taken a short time ago."

Very sincerely,

———

I must not fail here to express my hearty appreciation of the extreme kindness, and valuable help rendered by Mr. George L Leonard, one of the secretaries of the international Y, M. C. A., 40 East 23rd st. N. Y. city. On landing in N. Y. city two years and a half before it was my privilege to make first the acquaintance of this large hearted truly Christian gentleman. As he was the first American gentleman to welcome me to the American shore, so he was the last person to whom I bade good bye on leaving America. I do not know what I should have done during the last weeks I spent in U. S. A. if not for the precious seasons of prayer with, and brotherly counsels of, Mr. George Leonard.

Thus deciding to sail at once for Ceylon I fully believed that it was the Lord's will that I should hasten to the side of Dr. Irwin to do what I could to lighten her sorrow. But I feared greatly my leaving suddenly for Ceylon might be construed as a result of the L————'s onslaughts on my scheme for independent work in Ceylon for it is common fallacy to regard mere succession of events as cause and effect. Indeed at this time there were invitations for me to lecture in St. Paul, Detroit, Albany, Troy and several other places in U. S. A. but I had to most reluctantly abandon my lecturing tour in connection with my scheme for Christian work in Ceylon.

When I learnt from Dr. B—that Dr. Irwin would be asked to resign, and when also I received letters from her asking me to join her speedily, I decided to start at once for Ceylon. Accordingly on the 6th August I cabled to Dr. Irwin Manipay, Ceylon, the following words "Zeta gamma ndhi." We had a telegraph code between us, and it meant. "I have decided to sail for Ceylon in the course of a few weeks......The Board have decided to dispense with your services......." When I sent the cable I did not know where my passage money would come from. I prayed day and night the Lord might open the way for me to hasten to the

side of my lonely loved one in Ceylon. By pawning some of my belongings, by borrowing and by the help of a dear friend I was able to secure most of the money needed to take me to Ceylon. I cabled to my sister, living in Salem, India, to send me by telegraph, money for passage. Immediately sister responded and sent the money which reached Bombay only and thence was returned to the sender as there is no Telegraph money order system between India and U. S. A.

On September 2nd I cabled to Dr. Irwin the word "First" which according to our telegraph code meant "All right, I will start by the first steamer and shall try to finish my journey in the shortest possible period." Leaving behind most of my luggage in New York, I sailed in the "Lucania" on the 4th September for Liverpool. I did not know what happened in Jaffna, Ceylon, the previous four or five weeks, and it was not likely that I would have any news concerning my loved one for another five or six weeks. During the last three months of my stay in America my troubles seemed to accumulate daily, my health was failing, and I was wandering from town to town and city to city, a weak, careworn, friendless, homeless, ill-treated stranger in a strange land; some of my friends seriously thought one or two months of similar experience would have seen the end of my life. On board the S. S. "Lucania" I began to feel the reaction of my experiences during the previous three months and yet the thought that every day brought me nearer and nearer to my lonely heart-burdened love, and that I was soon going to have the privilege of comforting my brave little fiance and talking over matters face to face, helped me to forget the bitterness and sorrows of the past.

Although I had started on my journey, half the distance round the world, without sufficient money to take me to my destination, yet I fully trusted He would provide all that was necessary. There was not one person whom I knew in the steamer and little did I think that the earnest prayers for money that I offered in the Atlantic would be answered even before I left the steamer. I was asked unexpectedly to take part in entertainments got up by some second cabin passengers. I felt I was not bodily nor mentally prepared to take part in any entertainment on the steamer. However I was persuaded to give a brief address on India, and was glad my effort to please the passengers was appreciated. I was again asked to lecture to a larger audience and thus got acquainted with several passengers. A gentleman of London, and a member of the Civil Service there, became greatly interested in me and soon conjec-

tured that I was in some trouble and voluntarily and most graciously enquired if he could be of any service to me.

Briefly I referred to some of my troubles and this gentleman put £10 into my hands and wished me to accept it as a present, but if I would rather return it at some future time, I may feel free to do so. Later when I met him in London he supplemented his aid by another £5 note, and was going to present me a larger sum, but I could not consent to his doing so. (I trust that I shall soon be able to repay this gentleman's kindness.) I fully believe this generous and Christian act of this noble gentleman was a distinct answer to prayer. Our Heavenly Father is certainly able "to give far more exceeding than we can think or ask."

On my arrival in Liverpool I found awaiting me a cable from Dr. Irwin sent to New York, and then forwarded to me to Liverpool by my friend Mr. L———. When I opened the cable the words "Join, Sending, Message" fairly shocked me and feeling not quite sure what the cable meant I hurried to my boarding house to see my Telegraph code and decipher the message. I could never describe my feelings, as I hurried through the unknown streets hoping against hope the message might not be bad after all. Dr. Irwin's telegram meant. "For several reasons I have decided to leave here immediately and come and join you very soon. I will advise you to wait till you hear from me. I am sending you a letter by the first mail. I telegraph you in order I may receive a message from you immediately. Please answer me." I could not at all understand the circumstances which led Dr. Irwin to send me the unexpected telegram. I therefore immediately telegraphed—(Liverpool Ormuzomen)—that I had arrived in Liverpool and would sail by the next steamer S. S. "Ormuz" of the Orient Line. It was necessary for me to spend about a week in England which I spent in visiting some dear friends of mine there. I spoke about my troubles and hurried journey to Ceylon to Mrs. Clark, (a daughter of the late Rt. Hon. John Bright M.P.) at whose house I had the privilege of resting awhile, during my lecturing tour in England nearly three years before. Her motherly counsels and good wishes for us both were counted more precious than gold or silver. I began to realize now much more than ever before, how that high-born noble-minded English people were above interfering in others personal matters. With them everything must give way to matters of personal freedom. My old friends Mr. & Mrs. William Baker of 77, Downs Park Road, Clapton, London. N. E. were not slow in sympathising with me in my troubles. I found

time also to call at the offices of the London "Christian" and to explain that I had not used any recommendation from the "Christian" in my leaflet proposing to establish an Independent Mission in Ceylon. The Misses L———had misinformed and misled Messrs Morgan and Scott of the London Weekly by using precisely the same tactics as they adopted in getting Bishop Andrews of New York to make an apparently unfavourable statement to me. Mr. Morgan editor of the "Christian" who had known me well in '94 and '95 did not come to the office that day but the other gentleman, who was "at the head of affairs" in the office, when I informed him, the said recommendation from the "Christian" was only an extract from the paper concerning one of my London meetings, which extract was inserted in one of my old circulars, and not in the leaflet which contained my proposal to establish an Independent Mission in Ceylon, was thoroughly satisfied and remarked that even if I had used the quotation in connection with my scheme for Independent work it would have been perfectly justifiable. So another misrepresentation was removed.

I sailed from London on September 17th still anxious regarding Dr. Irwin's movements in Ceylon, as no further message had been received from her. The journey via Gibralter was very pleasant and I seemed to be "picking up." Prince Ranjit Singh joined us at Naples. I was introduced to him and later he knew my troubles and fully sympathised with me. An Englishman travelling to Melbourne, Australia, on account of his health, and some others shared with me the cabin I occupied. One day I noticed him ill in the cabin, and thinking he was merely sea-sick I gave him some grapes and other fruits I had bought in Naples and helped him to his bed. The poor man was so grateful for the little attention. He soon was unable to go to the dining room and signs of an alarming nature were noticable. The ship's Surgeon was summoned, and as he found the case to be very serious, the patient was removed to the hospital. The Doctor kindly permitted Mrs. Lincolne, a clergyman, and myself and some others to nurse the patient. On the night of the 29th September the case was considered most critical and the Doctor doubted if the patient would reach Port Said alive. As I sat that night by the side of the poor man, nursing and watching his life ebbing away, little did I think that about the very same hour that I was passing my loved one in the "S. S. Cheshire" bound homeward.

Ah! it was a blessed Providence which kept in secret the great blow that was awaiting me at the end of my journey.

The patient was landed alive in Port Said, but soon after died. I landed and sent a message to Dr. Irwin to Ceylon, that I had arrived there safely, little dreaming that from this time every day took me further and further away from my dear one. The remainder of the journey was very pleasant, and three days before my arrival in Colombo I delivered a lecture on India to a large and appreciative audience. The evening before I landed I wrote in my diary "God willing to-morrow this time I shall have met my dearest. These hours are a time of some excitement; I have no doubt it will be so with her too:" On the evening of 10th October the first anniversary of our parting in New York city, I landed in Colombo fully expecting to meet my dearest one. But to my utter surprise she was not to be seen at the jetty, nor any one else with any letter or message from her. Leaving my luggage in confusion I hurried to the General Post office, thinking that illness had prevented her from coming to meet me, and she might have sent a telegram or letter there, but I was utterly confused when I knew nothing was there for me. I at once sent a telegram of enquiry to my father in Jaffna. Then I met a gentleman who told me that he remembered reading in some papers that Dr. Irwin had left Ceylon, but did not know whether it was for India or America or anywhere else. Ah! my pen fails me when I attempt to describe that fearful agony of my spirit and anguish of heart as I drove a distance of about six miles to a friend's home, hoping against hope that Dr. Irwin had not gone far away from Colombo. A terrible, hazy presentiment of some cruel disappointment made my heart bleed as never before in my life time. A thousand thoughts flashed rapidly through my mind, only adding confusion to agony, until I reached my destination, when for the first time I learnt that my precious one had sailed for America. My worst fears were realized, and I could not help throwing myself on the ground and crying bitterly and raising my voice in prayer to the One above who alone knows how my heart bled, that terrible night. I travelled over 12,000 miles only to find that my love was gone as far away from me as when I started the long journey, as a result of cruel treachery and hellish foul play. I will not undertake to describe the weary days and sleepless nights that I spent till the end of the year when good news was telegraphed to me from America. Here I will leave it to my wife to describe her own experiences in Jaffna, how treacherously she was led to decide to leave suddenly for America, altho' knowing I was on my way to meet her, her reconciliation at home, and how God brought us together in Colombo on the 19th March 1898, when we began life as man and wife.

CHAPTER VI.

GLOOMY DAYS IN CEYLON.

On October 20th '96, I landed in Glasgow, Scotland, where I met Miss C., who was to be my companion in the hospital work in Jaffna. Together we visited most of the important hospitals in Glasgow, Edinburgh, Birmingham, and London, seeking to learn as much as possible of hospital management and equipment.

From London we sailed on December 3rd for Ceylon, reaching Colombo after a very pleasant voyage of 26 days. About 6 p.m. the lights of the city were seen, and for the first time I gazed on the Island of my adoption. The many different coloured lights looked very pretty in the distance, and I stood alone for some time watching them and thinking. I felt over-powered. I was on the threshold of a new existence, and I could only lift up my heart in prayer to God to again accept my life for Ceylon. I could not eat my supper that night, so came on deck again, and walking up and down, my eyes ever on the nearing shore, I prayed that the future might be well with me. Oh how blessed, that we can go step by step hand in hand with the Father! Had I been granted a glimpse into the future, I might have wavered—but, "God held the key of all unknown, and I was glad." So trusting all to Him, I entered upon my Eastern life.

At Colombo we were met by Missionary friends, and after a sojourn of a fortnight in the capital we proceeded northward, by train and coach, reaching Jaffna about 3 a.m., Sabbath, January 17th '97.

I was somewhat disappointed not to find the new hospital buildings as near completion as I had anticipated. So in the meantime, we found a home at the General Medical Mission at Manipay. Most of the day was occupied in the study of the language. Occasionally I addressed a village meeting through an interpreter or assisted the other doctors in their medical work. One of my earliest impressions of Mission life in that region was the seeming lack of spirituality. I tried to think that Missionaries after all are still human, and that perhaps I had expected too much from them, and should not judge them too hastily. Yet as time wore on I found it hard indeed to reconcile many acts and words, with the spirit of Christ, and I often found myself confused, feeling that all was not as it should be, and yet afraid to lay blame to the Lord's ambassadors.

The true Christlike spirit of each and all was brought to the test when the news of my engagement to Mr. Rutnam became known. It was on June 1st '97, that I first was made aware that

the people were forming conjectures, as to my frequent correspondence with Mr. Rutnam. A day or two later I was asked pointedly by one of the Missionaries whether or not we had been secretly married. The question was so unlooked for, that I was utterly bewildered, and the days that followed were gloomy ones indeed for me.

I felt that God had led me in the past. Mr. Rutnam and I had prayed much before deciding to have the marriage ceremony performed. We both knew that opposition would need to be met. We felt that such a union in our case would be for God's glory; and thus believing, we decided that such a ceremony would only strengthen each of us, during the years of separation we expected were to follow. Whether or not our ideas were right, I leave the reader to judge. Not for a moment did I think that such a ceremony could alter my relation to the American Board. I would labour simply and faithfully at my appointed work in Jaffna for some years, and I fully trusted that by that time God would open the way for us to engage together in work for Him. Our motives were entirely pure and true, and whatever wrong was done to anyone or whatever pain was caused our loved ones was most assuredly not intentional.

Had we anticipated the unfaithfulness of "friends" and deception in those we trusted, our plans might have been otherwise. Yet in all the trials which we have passed through, we believe God has blessed us and has taught us many lessons of patience, humility, and trust, that otherwise we might have missed.

As the story spread in Jaffna, I felt myself looked upon with distrust in many quarters. Some did not even hesitate to tell me that I was a hypocrite and deceiver; until even I began to wonder if it was really so. Once at a regular Church service Mr. Rutnam and I were openly denounced by a Christian (?) native who put his bitterest remarks in English as well as Tamil that I might not fail to feel their sharpness. One of the Jaffna Missionaries told me that had it remained only engagement, he would have used every power possible to have broken it, and when I suggested that foul means might have been used as well as fair, he only smiled bitterly but did not reply. Said he......"It will be death to your influence and his......Everyone will despise you. You will lower yourself by such a marriage, for no matter how educated a man may be, the born tendencies of the lower race are in him." What confidence some people have in their ability to separate true lovers!

It was not until about the middle of June that I learned the truth regarding the disclosure. Through the fatal curiosity of certain persons, one of my letters was stolen from the Post Office and the contents made public property. Moreover my daily writings to Mr. Rutnam which were kept in my own writing table, were, on several occasions during my absence from the bungalow, taken and read and the news distributed. It is with great sorrow that I must record that one involved in this deception, was and *is still* a Missionary.

My sorrow and bewilderment at this time were deepened by an act of another Missionary. I fain would believe the unkindness was through thoughtlessness and not intentional. I was of course most anxious that news of the secret marriage ceremony should reach my parents first through my own letter and not from outside sources, for I wished to do my utmost to lesson the pain which I knew this sudden disclosure would cause them. It was arranged that the whole affair should be discussed at a business meeting of the American Mission body in Jaffna town, June 12th, and as no official notice of the matter was to be sent to the A. B. C. F. M. Board until after this meeting, and as my mind was then confused as to how to state matters most clearly, to show the sincerity and purity of our motives in that act, I concluded that I would postpone writing my home-letter until a clearer understanding of my present circumstances and of what action the Mission would take over it, had been arrived at by this meeting. Notwithstanding knowing my earnest desire in this matter, one of the Missionaries undertook, unknown to me, to immediately write a private letter to Dr. B. stating the facts of the case. The letter itself was well-worded but the unkindness lay in the fact that I was not even told about it until weeks afterwards when the harm done could not be remedied, for it proved to be as I had anticipated. Dr. B. on receiving this letter wrote at once to my parents. And the news reaching them first in this indefinite way caused them untold anguish and suspense for about a fortnight until my own letter reached them with the full story.

In those days in Jaffna how utterly I was thrown upon God for help and support! With the exception of Mr. and Mrs. H. who were as father and mother to me at that time, and to whose home I went for comfort many times when the burden seemed greater than I could bear, there were few who sympathized with me, and many who were ever too eager to show in all possible ways their disapproval of my conduct and their lack of trust

in me. I tried my best to believe the Missionaries were all kind to me, and that I richly deserved any slights I might receive. Yet looking back upon those painful months, I cannot help but feel that nine-tenths of my sufferings might have been eased had a more Christ-like spirit been shown towards me. About this time I received from Mr. Rutnam a copy of Rev. F. B. Meyer's "Secret of Guidance." It seemed to carry the comfort I needed, and both Mr. Rutnam and I were much helped and blessed by the reading of this book during those troubled months.

All this time clouds were gathering round Mr. Rutnam in America, opposition to his scheme for Mission work, bitter letters from so-called "friends" &c.; and, as mail after mail brought me word of added troubles there, and I thought that the news of the disclosure of our secret would also soon reach him, it was as if I was compelled to stand helpless and silent and watch the cruel blow about to descend and crush the one I loved.

It was not until July 1st that the resolutions of the meeting of June 19th were sent to the American Board.

The following is a copy of the letter sent :—

Jaffna, Ceylon, June 20th '97.

Rev. J. L. Barton, D.D., For. Sec. A. B. C. F. M.

Dear Dr. Barton,—

You have already heard from Mr. S. of the matter referred to in the accompanying extract from the minutes of the recent meeting of the Mission. I hesitate to add much to the record in the way of explanation or comment, as this letter has yet to be submitted to the brethren, and I wish to avoid adding anything to which exception could be taken, thus delaying the despatch of the letter which ought to have been well on its way to you 'ere this. I think I may say that we are of one mind in regretting the alliance, and still more the way in which the whole thing has been done, and in desiring to know and do God's will in the matter, and to avoid even the appearance of that pride of race or caste, which some of our native friends will be only too quick to attribute to us and which we can but condemn in them.

We especially feel that every such alliance can but be a new menace to the safety, and a new narrowing to the sphere, of every missionary (young and unmarried) of the Woman's Board. Our daughters and sisters have enjoyed a position of unique safety and freedom in that such an alliance has been unthinkable, but this position they can hold no longer.

We await your advise and direction and humbly pray that God's will may be made very plain to us all, and that He may overrule for good even what seems to us most unfortunate and wrong.

Faithfully yours,

Extract from minutes of a meeting of the A. C. M., on the 19th of June 1897.

Present at the meeting, Dr. and Mrs. Howland, Miss Howland, Messrs. Hastings, Scott, and Smith, and Dr. May Irwin, M.D., "The special subject of the meeting was then taken up—namely —the marriage in America between Mr. S. C. K. Rutnam or Samuel Christmas, the second son of Rev. J. S. Christmas, the native pastor of Tillippalai Church, now in Princeton Seminary, U.S.A., where he is said to have just passed his examination for the degree of Master of Arts......and Miss May Irwin, M.D., then studying medicine in New York City, but already under appointment from the American Board, to its new Medical Mission for women at Enuvil Jaffna, Ceylon.

The subject was informally discussed at some length and Dr. Rutnam was asked to make any statement she wished as to her view of the matter. It was made apparent that she had acted under pressure from Mr. Rutnam, and with the idea that it was to be an utter secret between them, a sort of special betrothal, the actual union not to be consummated till after a public marriage in Ceylon some years later. And it was acknowledged that while Mrs. Rutnam does not regret the alliance, she does, under the circumstances regret the time and manner of its consummation.

The following minute was then passed, all present excepting Dr. Rutnam, voting for it."

"Whereas, it appears that a private marriage was consummated in New York City, last year between Mr. S. C. K. Rutnam and Miss May Irwin, M.D., after her appointment to the Medical Mission for women at Enuvil, Jaffna, Ceylon.

Resolved :—

1. That, while we deeply regret that the marriage was consummated without the knowledge of all the parties especially interested in it we do sympathise with Mrs. Rutnam in the embarrassing position in which she now finds herself placed, and we desire that we all may be guided to wise action in view of it ;

2. That we believe that in the interests of the cause of Christ as well as for her own sake, Mrs. Rutnam should at once join her husband with the view of engaging with him for the present at least in some good work in America, but failing this,
3. We believe that Mr. Rutnan should come out at once to relieve his wife of her present embarrassment and provide suitably for her : and meanwhile,—
4. We believe that it would be well for the Prudential Committee to secure as speedily as possible a new colleague for Dr. C., to take the place of Mrs. Rutnam, as soon as arrangements can be made."

When the letter was given me to read I was told that I might make any corrections if I wished to.

I raised two objections :—

1st. Against being called Miss *May* Irwin, M.D.
As I was always known to other than personal friends as *Mary* H. Irwin, M.D.

2nd. To the statement that I had acted under pressure from Mr. Rutnam. That idea was certainly not conveyed at the meeting,

My objections were recognised to be just, but, "as the letter had been long delayed"—(through no fault of mine), they said there was no time to make the corrections and sent on the letter, as it was, uncorrected. Referring to me in the resolutions as "Dr. Rutnam," "Mrs. Rutnam," "his wife" did not tend to give a true idea of my position to the American Board, or to the world.

How often in those days I longed for human sympathy and love. I continued taking my Tamil, and conducting the little Sabbath afternoon school at Enuvil (although some objected to my continuing the latter), and this helped to lift the burden from my heart. Yet I felt that I was no longer considered as within Mission circles, and many a time my whole heart was crushed, and I would walk the floor in an agony of unrest, although to others I showed little of my real feelings.

As the matter became known in America my weekly mail increased in volume. Every week brought lengthy epistles from the Misses L. first against Mr. Rutnam's scheme for independent work in Ceylon, then about the engagement, and latterly concerning the marriage ceremony. Nor were these

letters sent only to myself but copies of several of the most uncharitable were sent to native pastors and missionaries in Jaffna; and, I afterwards learned, were also sent to my parents in Canada, thereby causing them needless pain and anxiety, for by these letters my dear father and mother were led to believe that their daughter had promised herself to one of the greatest rogues in existence, and in their broken-heartedness they wrote imploring me to come home at once, and have nothing more to do with Mr. Rutnam. It did seem strange that the Misses L——— could write so much about one of whom they knew so little. Surely I had had one hundred times more opportunity of knowing Mr. Rutnam, his life, plans, and spirit, than they or any once else had.

It was not until Sept. 3rd that replies to my home letters reached me, and then all came by the same mail, and after the long and weary waiting of three months the time for decision and action had come. Of the nineteen letters which that evening's mail brought me, the first I opened was from friends of the Mission in Attleboro, U. S. A. The second from a friend asking whether Ceylon held an opening for her brother a dentist. Another from an unknown gentlemen, asking me to collect Ceylon stamps for his ten year old son. Next was from the pastor of my home church, with kindly advises to wait five years before admitting Mr. Rutnam to any closer relationship. And then came a letter from one of my truest and best friends. My tears fell as I read the love, sympathy, and advise, mingled in her message to me, and I knelt and thanked God for such a friend and prayed for richest blessings on her. Dear, precious little friend! ever-helpful and ever true!

The next was from an aunt, a short but loving note, andthen came two letters from Dr. Barton. The first was an official one, considering my connection with the A.B.C.F.M., to have ceased—"The Board *henceforth* having no control over my movements." As soon as possible I was expected to refund to them all monies spent upon me. This was the first letter from the Board to me after the news reached them. How quickly did they pass judgment! The other was a personal letter saying that Mr. Rutnam had called upon him. They had talked the matter over and he had advised him to come to Ceylon at once, at any cost, and claim me before the world, as his wife. The letter was a kindly one, and one sentence especially affected my heart——"It makes little difference to Him whether or not you continue in Ceylon under this Board." Yes—God's

world is wide. I felt that God would not refuse my service even if the Mission Board did. The eighth and ninth were letters from the Misses L——— denouncing me unmercifully.

Then followed two letters from my mother. Dear mother! who though heart-broken herself, yet hides her own sorrow in her love and sympathy for her child. In this letter and the following one from Mrs. R———, one of mother's dearest friends and her confidant through all this season of trouble, the ideas of my people were plainly set forth. Although they had before given consent to the 'engagement,' they now believed, through the letters sent by the Misses L———, and the strange circumstances themselves, that Mr. Rutnam was a rascal of the worst kind; and their minds were centered on the one object of saving their child from the "clutches of this scoundrel." Hence in their letters they begged for my speedy return: and desired me to proceed directly to an uncle's home in Kansas U.S.A., where I could live and begin medical practice. They also suggested the advisability of my seeking divorce as soon as possible.

My father was most bitter against Mr. Rutnam: and from his letter, I was led to believe that reconciliation at home could only be accomplished by my presence there.

The remaining letters that evening were from Mr. Rutnam, and with these came also a cable message saying he was leaving America by the first steamer. This latter at once complicated matters. For how could I think of returning home when he was on his way to me? I prayed much over it all, but seemed too confused to think. The following morning Saturday, I discussed it all with Mrs. S——— with whom I had many helpful and sympathetic talks, and we decided to at once cable to Mr. Rutnam in the hope of keeping him in America until my return. That afternoon I went to seek the advice of my good friends Mr. and Mrs. H. and as usual found a ready welcome and earnest sympathy and counsel. As the monthly meeting and gathering of missionaries was held there Monday evening, I did not return to Manipay until Tuesday the 7th.

We had decided that if a reply to my cable was received it was advisable for me to return home with Dr. and Mrs. H. who were to leave Colombo the following week for America; so Mr. H. made enquiries about steamer accommodations &c., and all week long I waited for the cable message not knowing what to do in the meantime, yet determined not to leave Jaffna until I heard from Mr. Rutnam.

At length about 9 p.m., the following Sabbath Sept. 10th, a message was received "Liverpool Ormnzomen" (arrived safely in Liverpool, coming on by the "Ormuz"). Evidently my message had not reached him. What was then to be done? I found that the "Ormuz" did not leave London until the 17th. So there was still time to send a message to England, if only I knew the address there.

Finally deliberations resulted in the drafting of three messages: one to Mr. H. asking him to come to Manepay next day to arrange financial matters: one to the General Post Office Colombo, asking them to hold over any of my letters; and the third to the "Orient s.s." agent Colombo, "Forward London agents cable for Mr. Rutnam, passenger Ormuz—Cheshireomen answer imperative."

The steamer for Colombo was to leave Kangasanturai the following Tuesday, and if I was going by the "Cheshire" it was necessary that I should leave Jaffna on that day. So that altho' the future was still indefinite, the next day was spent in packing and preparations for my departure. What a day that was! The strain seemed greater than ever before—I was too busy to take any noon rest. The excitement kept me up I suppose, but by evening I was so worn out that I almost fell asleep at the dinner table. Mr. H. came at about 8 p.m., but still no further light as to the right course came to me. I had deferred sending the message to Mr. Rutnam until speaking to Mr. H. about it. So Tuesday morning after consultation it was decided to direct my message to a person in Colombo, and ask him to forward the message at once through the agents. I was up about five that morning. My mind seemed much clearer as to the rightness of my going to Colombo and something seemed to impel me to hurry on with my packing, but my heart was heavy and the outlook Oh! so gloomy. At early tea I could hardly keep the tears back, and soon left the table and came to my room, and there throwing myself on my knees at my bedside I sobbed aloud. Soon I quieted myself, and continued my work, deciding to leave by that afternoon steamer. About 10 a.m. however, Mr. Rutnam's father called, strongly advising me to stay in Jaffna at least until his son's arrival. He feared if I went to Colombo, I might be persuaded to go on without Mr. Rutnam's knowledge. Once more I was undecided as to what to do. Once more Mr. H. and Mrs. S. and I talked it over. They said they believed it was a decision between Mr. Rutnam and my parents. Oh! how my

poor mind was distracted. Oh! how I longed for some one to tell me the right, that I might eagerly do it, but all seemed dark—So dark—! and I dared not decide. I hurried away alone to my own room, knelt and wept passionately—my heart was breaking. Why—Oh!

> " Why was no beckoning hand sent in my doubt and need?
> Why did no true guide stand, guiding me right indeed" ?

Suddenly the thought flashed over me. "Even if God *did* speak to me, I could not hear Him in all this tumult of sorrow and weeping," and I thought of His words "*Be still* and know that I am God"—My sobs were hushed and I prayed, "Lord speak to me," and waited in silence for the answer—resolved to wait until an answer did come. Soon through my mind flashed the words—like a still small voice—no other words would come—"My presence shall go with thee and I will give thee rest." The answer had surely come. God's presence was with me, in my going. I rose at once, and made known my decision to Mr. Rutnam's father and the others, and with a lighter heart completed my packing; so that by noon my boxes were on the way to the steamer, and a couple of hours later having bidden farewell to the dearly loved Tamil girls, who had often been such comforts to me, to my munshi and others, and to dear Mrs. S. and sweet little Arthur (who has since been taken "home.") I set out for Kangesanturai. At Tillepalay I bade good-bye to Mr. Rutnam's mother and sisters who deeply sorrowed at my departure, but trusted God to lead and guide me. I fully expected that by the time I reached Colombo, an answer to my cable to London would be received, and the next step thus be made plain. The same person, to whom I entrusted Mr. Rutnam's message, was wired to meet me on my arrival in Colombo. Thus the homeward journey was begun.

Thursday morning Sept. 16th, we reached Colombo. Mr. L. met me, had my baggage taken off and drove me to his home where I was warmly welcomed by his wife and family. To my utter surprise I then learnt that my message had not been forwarded as I had requested. This person said, he did not believe God wanted him to do so, so he had not sent it. I at once decided that of course nothing more remained for me to do, but to stay where I was for three weeks until Mr. Rutnam should reach me, talk matters over with him, and then proceed homeward to effect the reconciliation there.

I showed Mr. L. and his wife some of my recent letters and explained to them something of the complications and troubles that had arisen. We had prayer together for guidance and I was much astonished when these friends strongly urged me to still proceed homewards by the " Cheshire " and thereby pass Mr. R. on the way. At first I could not think such a course could be right.

Over and over in Jaffna had I said that I would never do *that.* But these days of perplexity had utterly upset me, and I almost feared to act on my own ideas—for fear they would mislead me. Mr. L. in whom I placed the utmost confidence talked and reasoned with me. He seemed so utterly confident that it was GOD'S will I should go that I began to fear lest in deciding to stay, I was placing " inclination " in the place of " duty." " Perhaps then," I thought, " God wants this sacrifice to atone or make reparation for the mistake of the past." And so it happened, that when Mr. L. promised faithfully to meet Mr. R. on board the steamer on his arrival, take him to his own home, treat him as a son, and explain the reasons for my departure to him, and comfort him, I at length believed that it was God's will that I should go on at once. There was only the one afternoon and night for reflection, for by nine o'clock the next morning Sept. 17th, '97, the " Cheshire " was bearing me farther and farther from Ceylon into the unknown.

CHAPTER VII.

SHIPS THAT PASS IN THE NIGHT.

Having once left the Island, as I then believed under God's leading, the journey that followed was on the whole, a happy and profitable one with my good friends Dr. and Mrs. Howland for my companions.

I drew very close to God in those days. Resting in Him, and trusting all to Him, gave me a peace and happiness I had not known for a long time. Yet who can know what it cost me to realize that the one I loved was soon to pass me; that, as we had set sail on the same day, we might possibly pass in the canal, and yet——he knew it not.

As we neared Suez the strain became greater, and indeed dear Mrs. Howland was almost as anxious as I was, for her heart was full of sympathy for us both.

I longed for one glimpse of Mr. Rutnam, or at least his steamer; yet I knew that I dare not, for his own sake and mine let him see me. Early Wednesday morning, September 29th, we entered the canal. The chief steward had said that we would probably pass the "Ormuz" about noon.

At my morning reading I took the good words of "My Counsellor" for the day and appropriated them to myself. "He gave them their request, but sent leanness into their soul." I did not wish to have my request granted if it would result in leanness to my soul. So I knelt in prayer for support for the coming day, and prayed that God would not give me my desire to catch at least a glimpse of the steamer, if it were not *His* will. I rose strengthened and happy, resolved to expect nothing but live moment by moment, taking pleasure out of whatever God might send me.

As steamer after steamer hove in sight, each was eagerly scanned through Dr. Howland's telescope for signs of the Orient Line, but the day wore on and I watched in vain. As we neared Port Said about 6 p.m., Dr. H. searched the harbour with his glass for the "Ormuz," but did not see her. As I stood on deck anxiously watching the shore, the chief steward said to me—"That four mast vessel over there is the Orient Line." My heart bounded, I told Dr. H. what was said, and then hurried down to my cabin to be alone on my knees awhile.

I rose comforted, and satisfied to leave each step in God's hands. I could eat little dinner that evening for my head throbbed, and

my face felt in a burning heat. After dinner I went on deck, the ship was overrun by all sorts of vendors and agents. The coaling had begun and the cargo loading and unloading—a dreadful noise and confusion. In vain I sought for a sight of the "Ormuz," and speaking to one of the Egyptian curio-sellers, I found that the four mast vessel lying near us was the "P. & O. Britania," and that the "Ormuz" was not expected until early the next morning. The "Cheshire" sailed at 10 that night. My desire then was not to be granted; for it was God's will that we should pass in the darkness, each unconscious of the others nearness—so near and yet so far, and each day farther, until at length the whole wide world would separate us as before. I was sustained through it all by the one thought, that God had led me, and therefore He would care for us both, bless my home coming, and sustain Mr. Rutnam in the severe trial that would await him in Colombo when he learned of my departure. Ah! in those days of journeying I did not think that another "friend" would prove untrue!

At Marseilles Dr. and Mrs. Howland and I left the steamer and proceeded overland to London. As Mrs. H. was in very poor health, I was very thankful to be able to render her any assistance possible on this long journey, and our intercourse together was I believe productive of the deepest friendship between us. She had known Mr. Rutnam from childhood and felt a true motherly interest in the welfare of us both. We spent a quiet week in London, before setting out on the "Lucania," October 16th for the last portion of our voyage.

Sabbath October 10th, the day Mr. Rutnam landed in Colombo (exactly one year from the day we parted in New York), was a lonely and depressed day for me in London. Surely it was the response of *my* heart to the deep anguish of *his* that day, though I knew it not at the time.

During my stay in London I had the privilege of meeting with several missionaries new and old. One Miss H. of the American Mission in Turkey proved to be my cabin companion on the Atlantic voyage, and a warm attachment sprang up between us during our short acquaintance. After a stormy passage New York was reached Saturday evening October 23rd, and after luggage was attended to, I accompanied Dr. and Mrs. H. to "The Judson" where I stayed over Sabbath. Letters—loving "welcome home" letters from my mother and aunt awaited me. How overjoyed they were at my return, and how eager to see me. Their plan for me now, was to proceed to St.

Thomas, Ontario, the home of my grand parents; have a family reunion there; and then, if thought best, go on to my uncle's in the States later.

Monday evening October 28th, I took train from New York, reaching St. Thomas the following morning about 11 a.m.

As I neared the familiar station, I could hardly analyse my own feelings. I tried to stifle thoughts of what might await me, and live only for one moment at a time; yet the effort unnerved me, and made me restless and excited. At the station I found an aunt awaiting me: and shortly afterwards my cousin and grandfather drove up, and the meeting was indeed as bright and happy as was possible. The excitement loosened my tongue, and kept it busy, during the drive to my grand parents' little cottage.

My mother and little sister Agnes had arrived from Clinton only an hour before me. The latter was playing at the front door as we drove up and nearly went wild with excitement on seeing me, for the child had not been told of my expected home coming. Dear mother was trembling with excitement, and the tears flowed freely as she gave me the clinging, loving embrace of welcome. Each and all were overjoyed, and in the excitement of the re-union, all past sorrow seemed for the time forgotten. Mrs. N. my aunt arrived that same evening from Toronto to join in the welcome. My father came a day or two later, and my uncle from Kansas, the following week. I found then, that my letter posted from London had given them the first intimation of my having left Ceylon, and had astonished as well as gladdened their hearts; for knowing that Mr. R. was on his way to me they had not thought of my leaving Ceylon without seeing him.

The thought of the bitter diappointment awaiting Mr. Rutnam turned their sympathies at once towards him: and news from Ceylon was as eagerly waited for by my people so by myself. I resolved to abide by my parents wishes as far as possible, and patiently await results. At their desire, the idea of going to Kansas has given up. They said "home," was the best place for me, and that my time should be spent with them while in the country; so after a fortnight's rest in St. Thomas I returned with my mother and sister to my home in Clinton, and to a welcome from my two brothers. During my whole stay at home the subject of divorce was not brought up for discussion. Though I said but little—all could see that my heart was in Ceylon; and it was soon felt by all that sooner or later I would return thither.

As the days passed and the truth of the affair became better known to my people, and the unchristian spirit, and the untruths of the letters sent to my parents became apparent, they began to see things in a different light ; and although it may take time to entirely eradicate some ideas regarding Mr. Rutnam, yet it was not long before they were fully convinced of his strong and tender and true love to me, and his earnestness of purpose. November 15th the first two letters from Mr. Rutnam reached me. One telling of his journey to Colombo, his eager expectations and plans. The other—the account of his landing and first days in the Island.

As I read the story of grief and anguish—of how Mr. L. had failed to keep even one of his promises to me—had not met him,—had not taken him home, comforted or explained matters to him ; but instead, had treated him coldly and unsympathetically, my whole frame shook with sobs. Never would I have left as I did had I not trusted the promises of my so-called "friend."

Oh! the sorrow at my heart as I pictured Mr. Rutnam's wandering that dreadful night; hearing suddenly in a telegraph office, of my departure, but knowing nothing of explanation, seeking a friend's house late at night, wild with anxiety and apprehension and finding no relief nor comfort.

To my people also, Mr. L.'s conduct seemed unexplainable. *How could* a man calling himself a Christian, and actively engaged in the Lord's work *dare* to deliberately break every promise made to a broken-hearted girl in her distress. We felt that surely some explanation would be forthcoming; yet the days passed, and the letter be promised to write to my father never came. No answers were received to my two letters descriptive of my long journey and welcome home, and even now after my return and over a year's residence in Colombo Mr. L. has not met me once, nor by word or letter has he offered any explanation or apology for the ruthless breaking, and utter disregard of the promises so faithfully made to me in the time of my distress, and *by which* I was led to believe it my duty to leave the Island in the manner in which I did. Alas! it was man's wish and not God's wish I was led to follow. Those days and weeks which followed Mr. R.———'s return to his homeland were days of anguish and anxiety and weary, weary waiting for him. As letter after letter reached me telling me of his experiences—once more I felt the helplessness of my position, and in my own deep sorrow for the pain I had

thus given to my dear one, I could only pray that our Heavenly Father Himself would comfort and sustain him. After a couple of days spent in Colombo Mr. Rutnam took boat for Jaffna, where, although it was his first meeting with his parents for nearly four years, the bitterness of his present trial and disappointment counteracted all the joy of reunion. After a week's sojourn in Jaffna, he proceeded to the home of his sister in Salem, India, where he spent the following few months. The strain of the past months had told heavily upon him, and this last crushing blow was almost too much for the overwrought nervous system to stand. From his sister he received the utmost sympathy and consolation. She spared nothing to lighten the burden, and heal the broken-heart. A telegram was sent to me which reached me October 30th, while in St. Thomas, but as at that time I had not the slightest idea of my loved one's distress, and hardly understood the message, I answered by letter instead of cable, thus adding unconsciously another month of waiting and anxiety—that I might and should have saved.

Receiving no reply to the first cable his anxiety increased, and as in those days he could neither sleep nor eat, a second message was forwarded to me informing me of his conditionl and urging my return. This message never reached me, so stil, he looked in vain for a reply. News of possible openings for work for us reached me in December. These were discussed and approved by my people. I felt strongly that the wisest plan would be for me to return to India before the beginning of the hot season, for should openings occur I could secure them best on the spot, and if I did not go early I would have to wait months until the heat had passed by. And so bit by bit the way opened before me, so that on January 1st, 1898, I was able with my parents full consent to flash the good message over the seas to India, "Yes." (I will come and join you in the work at once). There was not much time for preparations after that, as it was finally decided that I should set sail from New York by "S.S. Teutonic," February 9th.

My parting from my loved ones was a hopeful happy one, although tearful. We all seemed to see so clearly God's wonderful leading in it all. Indeed I myself had not at first dared to hope for a return within six months, and yet God in His own way made the crooked things straight and we felt that we could fully trust the future to Him. My dear father came with me as far as the first junction of my journey, and here the tender passionate

good-bye was said. From the train window I watched my father as long as I could. I saw him hastily brush away the tears that filled his eyes, and my own heart was full, and my feelings of joy to be at length on my way to my loved one were not unmingled with deep sorrow at the parting—may be for years and may be for ever, from those whose love and tenderness had sheltered me for nearly a quarter of a century.

At length, and alone, I had begun my twelve thousand mile journey to my future home.

I spent some days before sailing with my friends Dr. and Mrs. Howland who by that time had become comfortably settled in New York, the Dr. as pastor of a Mission Chapel. They were both extremely kind; and rejoiced with me in my speedy return. I both enjoyed, and was profited by, my short visit with them. My return journey to Colombo was uneventful. I found pleasant companionship on both voyages. In Liverpool I found it necessary to wait a week; and it so happened that the return voyage from there to Colombo was made in the good old "Cheshire." The weather experienced from New York to Colombo certainly augered fair for the new life about to open before me, for we enjoyed calm seas and fair skies almost the entire journey. Many were the plans I formulated on the way, for the home and work which I looked forward to.

Even at Port Said letters received from Mr. Rutnam confidently spoke of this work. It was then not a small disappointment on reaching Colombo, where my loved one met me, to learn that after all, this work was not to be ours. But we had both been long enough in our Lord's school to know, that there was no need to fear for the future,—that Our God cares for His own.

If He had thus closed one door for usefulness in India, we knew He was able to open another in Ceylon.

Mr. Rutnam had previous to my arrival secured a small bungalow near the sea in Wellawatta, Colombo; and after arranging luggage &c. we drove together to our future home. Here then did we spend our first day and weeks of married life, doubtless all the more precions, after the long separation, and especially after the trying experiences we had both gone through. So much of the past required explanation, and there was so much to thank God for. For notwithstanding all the pain, heart anguish, and distress, of these anxious months, we praise Him for all; for it has only drawn us close to Himself and taught us rich lessons of patience, trust, and peace.

CHAPTER VIII.

REFLECTIONS.

We have thus endeavoured to write the story of our marriage, an event which though romantic, is so fully intertwined with incidents, amply providing matter for the prayerful thought and serious reflections of Christians who wish to ascertain for themselves whether or not a happy harmonious relationship exists between Foreign Missionaries and Native Christians.

Our aim is not as we have already stated to justify or encourage international marriages; nor are we desirous of indulging in prophesies whether such alliances are likely to occur in any great number in the future. It is not proposed to enquire how much of opposition to such unions is proper and legitimate, but it is proposed to determine, if possible, whether missionaries and other Christians are engaged in the "service of love" of their Master while they attempt to move "heaven above and hell below" to frustrate the very possibility of such occurances.

There are many in the West, as well as in the East, who honestly believe that not only international marriages, but marriages between different sections of the same community are unwise, unlawful, nay even criminal. Some earnest men fully believe a Yankee should not wed a Canadian, a Yorkshire man a shy Kentish maid, a Ceylon Tamil a South Indian Tamil. Such people are quite welcome to hold whatsoever views they please in regard to the sphere of matrimonial selections, as long as they would not interfere with the personal freedom of any who might happen not to fall in the same line of thinking over such matters. Suppose I decide to have a white cover to my black umbrella, it suits my own taste. Why should the Arab who delights to have a bright red cover for his green umbrella brandish his sword and run after me simply because my aesthetic tastes happen not to coincide with his? Englishmen and Americans declare that they would sacrifice anything for their personal freedom. To this everything else must give way. Liberty, personal freedom, is precious to man because it has been bought by the shedding of much precious blood in land and sea; and which, we believe, is the result of nations and individuals accepting and practising the principles and teachings of Jesus Christ.

A brief explanation of our motives and purposes in having the marriage ceremony performed in New York City three months previous to Dr. Irwin's departure for Ceylon is essential in

deciding whether or not the American Board was right in demanding Dr. Irwin's immediate separation, a refund of the monies expended upon her, and holding her up as a deceiver unworthy to be connected with the mission. Before deciding to cast our lots together we carefully and prayerfully considered our fitness to be husband and wife. We did not, we confess, look so much to the external apparent suitability, as to the internal agreement in character and plans and purposes of life. We certainly thought of the apparent incongruities and disadvantages of such an alliance but they did not outweigh the usefulness and object lesson of love, the union would achieve. For my own part I would have been more satisfied had Dr. Irwin been a little darker in complexion, and Dr. Irwin herself may have had similar wishes. Man looketh to the outward appearance but God looketh to the heart.

We fully realized that this was an exceptional marriage, with no precedent for us to follow. This was the first Hindu-Canadian alliance. Our plan first was to remain engaged for at least five years. But such long engagement was not desirable. Each was fully prepared to be true to the other even if we had to stand alone and combat a world of opposition for the sake of our affection. We were determined, as far as we could help, not to give an opportunity for national prejudice and race antagonism to thwart our purposes and defeat our plans. As long as the world remains what it is, and men what they are, the inevitable strong opposition must come. We did not think it wise nor profitable to let any well meaning or ill meaning officious counsellors, subject us or our loved ones to unnecessary confusion and trouble. Not by any means lack of trust in each other, but our firm determination to nip in the bud all possible plans that might be hatched against us, prompted us to have our marriage ceremony performed. Were we right in coming to this decision?

As soon as some people learnt of our intentions, ah, how they raged! what utter untruths they wrote! what total misrepresentations they indulged in! what a fearful combination of power was formed against us! Some people threw off their religious cloak and solemnly declared they would do all in their power to separate us altogether. They "banded together and bound themselves under a curse, saying that they would neither eat nor drink till they had" put a stop to this love affair. Those awful lengthy letters with "sisterly love" received by Dr. Irwin

were but the precurser of something far worse that was to follow. One of the missionaries in Jaffna was particularly bitter in expressing his disapproval of the whole affair. In the schoolroom, in the Church, in the meeting of Christian workers, in private conversation, he found ample occasion to give vent to his feelings, but it is unnecessary to soil our pages by attempting to reproduce his utterances. The news that Dr. Irwin sailed for America without waiting for my arrival in Colombo brought joy into the heart of this man, and gave some hope of a divorce being secured, but when Dr. Irwin returned to Ceylon five month's later he could only exclaim "Why did she return?" It is a matter of great consolation that some missionaries in Jaffna took a rather kindly attitude towards us, being unable to agree with the rest in their idea of securing separation or divorce.

We have no harsh feelings whatever against those men and women who wished us ill, for they did not know what they were doing. We continue to pray as we have all along done that they may *only know and receive Jesus Christ.* When we think of how some people conspired to defeat our purpose, and what foul means they adopted for this end, we cannot doubt that it was the hand of Providence which directed and sealed the marriage ceremony that was performed on the 16th July, 1896. The past two years' experiences have led us to praise God even for this transaction.

The marriage ceremony was performed in the presence of two well-known ministers of the Gospel in New York, who clearly understood our motives. It never occurred to us that the mere ceremony transformed Dr. Irwin into Dr. Rutnam. We believed it practically amounted to a strong form of engagement, a solemn betrothal, and our relation to each other remained exactly the same after the ceremony as before it. That sometimes others also go through the marriage ceremony for the mere purpose of strengthening their engagement is illustrated by the clipping taken recently from an American paper.

Trenton, N. J., March 28th, 1899.—Chancellor McGill yesterday afternoon filed a decree annulling the marriage of Rachel F. Peele, of Jersey City, and George F. Fisher, on the ground that there was no actual marriage ceremony. This decision is considered a novel one in point of law. Two years ago Fisher and Miss Peele were both students at the University of Michigan. They became engaged to be married.

According to Miss Peele's testimony, they went through a marriage ceremony at Toledo to bind the engagement, but continued te maintain towards each other the relations of single persons. Fisher went to Mexico, where he still is. Recently he wrote home that he was not doing well, and that he felt that he should release Miss Peele from her engagement. On the strength of this she instituted proceedings for the annulment of the Toledo marriage.

The charge under which Dr. Irwin was asked to separate herself from the American Ceylon Mission was that she had deceived the Board by coming out as Dr. Irwin. Suppose she had changed her name and came out as Dr. Rutnam, would not that have conveyed a false idea to the world, as it certainly did on her return journey home when friends enquired whether she had any children? Dr. Irwin nor myself never intended to deceive, and whether or not we were right in our judgment it is for unbiased liberal-minded persons to judge.

Mrs. Rutnam received very recently a letter from a minister of the Presbyterian Church in Canada, which we quote in full, as throwing some light on the question. We cannot endorse all he says, and it is not improbable he would have taken even a more favourable attitude towards us, had he known all that we had to go through in consummating our marriage.—However we are under very deep obligation to the writer of the following letter.

CANADA, March 8th, 1899.

DEAR MRS. RUTNAM,—

I had a very strong desire to see you during the trying scenes through which you passed several months ago. Yet as I knew that your many friends here in Ontario did not view matters in the light in which I viewed them, I feared that I might do more harm than good in seeing you or in writing to you. From a conversation I had with your parents a few weeks ago I found that they view matters now much as I have done all along. When I first heard of your marriage and of the unusual circumstances connected with it, I concluded that this was your mental attitude. As you had fully made up your mind to spend your life as a medical missionary in the Orient, and that you providentially met a man of the people among whom you were to labour who was a scholar, a gentleman, and a Christian, and one who loved you and whom you could love, you felt you were justified in promising your hand and heart to him,—the union to take full effect in five years. He desired a betrothal ceremony. We have

nothing of the kind in our country; so, as a substitute the usual marriage ceremony was performed which both you and he agreed to regard in the light of a betrothal. This of course was a grave mistake, however sincerely it was entered into. Yet you both faithfully wished to regard it in that light and not to regard each other as man and wife nor live together as such for the next five years. In that light you went still by the name of Mary Irwin in Canada and in Ceylon. Had you not been treacherously dealt with by a spy, who had no more right to read your private correspondence than to steal your money, your programme would likely have been carriedout faithfully and your contract with your employers would have been carried out too. From your point of view you did not break your contract nor did you practice fraud since you did not regard yourself as married but as betrothed. With betrothals they had nothing to do. From their point of view you were a married woman since you went through the marriage ceremony. Literally and legally they were correct, yet in the light of your intention and understanding with Mr. Rutnam they were not. It certainly became necessary to annul the contract with them when your secret intention and understanding with Mr. Rutnam became publicly known. The public would never understand the true inwardness of your relation to Mr. Rutnam; and so your continuance in the service would do more harm than good. Yet the harshness with which you were treated was wholly uncalled for in the circumstances, as the severance of the contract could be mutually agreed to and carried out by your taking up independent medical mission work somewhere else, your engagement with Mr. Rutnam being left as your private affair. From my point of view what appeared to the shallow and unsympathetic observer as a fraud was but a bad blunder with no bad intention whatever. This was my opinion when Mrs. Grundy commenced gossiping over the matter a year or two ago, and my visit to Clinton and the information I got from your parents only confirmed me in it. I have yet to see that you intended to deceive or defraud anybody in Ceylon or in Canada. You thought your engagement to marry Mr. Rutnam in five years was your private affair. Sealing that engagement with a betrothal ceremony would be right; but using a marriage ceremony for a betrothal ceremony was altogether wrong. In that particular I do not suppose you excuse yourself for a moment.

Your father told me that your former employers were asking him to recoup them for expenses incurred by them in connection

with your relation to them. I dissuaded him from doing that on the ground that *they* and not *you* broke the contract from your point of view. Had you admitted that you were then, and from the commencement of your work under them in reality, Mrs. Rutnam, disguised as Miss Irwin, the claim might be pressed on moral grounds; but you regarded yourself as Miss Irwin in fact, though pledged to be Mrs. Rutnam some future day.

Now I have given you my view of the matter. It is lenient and charitable as I wish it to be. Far be it from me to condone any intentional wrong-doing; but I have yet to be convinced that there was any intentional wrong-doing, though there were serious errors in judgment for which you cannot excuse yourself. You will, I trust excuse me for speaking so freely on so delicate a subject. I longed to speak a word of sympathy when you were receiving but a scant measure of it from most of your old friends. I do not refer to your Clinton home in which you had and still have Christian sympathy and undiminished parental and filial affection.

Should you find it convenient to write me at any time I shall be very glad to hear from you.

Mrs. M. joins me in best wishes for yourself and Mr. Rutnam and hope for you a future of much happiness and usefulness.

Yours sincerely,

————

It should be remembered in this connection that the American Board or rather the Secretary of it would most surely have demanded Dr. Irwin's resignation even if she had come out to Ceylon merely engaged to me. For Dr. Barton, Secretary of A. B. C. F. M. wrote to the Misses L——— on June 18th, 1897, (See page 14.) "*Unless the engagement is broken I do not see how Dr. Irwin can continue her work in Ceylon as a missionary.*" When Dr. Irwin accepted the appointment of medical missionary to Ceylon, she never pledged herself to celibacy: she did not know me at all, nor was she informed she should not fall in love, become engaged to be married, or marry while holding the appointment.—In fact she was not told a word regarding marriage. She did not feel she was bound to announce immediately to the Board, her decisions about personal matters. Dr. Irwin has been found fault with on the ground that she knew she would never have been sent out as a missionary, had the Board been informed how she was circumstanced when she first sailed for Ceylon. She never anticipated her utter secret becoming

known, nor of the possibility of her connection with the mission coming to such speedy termination. Had she anticipated this, the question to her mind would have been, not what the Board would nor might have done under the circumstances, but what the Board *ought to have done.* The Board can not be an arbitrary body, as it represents many thousands of good Christians of America. Dr. Irwin fully believed in all sincerity that she was quite eligible to fulfil her engagement with the Board.

During the late Spanish-American war in Cuba the Spaniards found fault with some of their enemy for practically not informing them of the American plan of invasion of Cuba, but was the complaint justifiable? Even supposing that Dr. Barton and his colleagues satisfied themselves that Dr. Irwin was no longer fit for the Lord's work in Ceylon, did they ever think of giving any reasonable notice for the cessation of her connection, nor offering her passage home, as is done by other Missionary Societies and by business men in like circumstances. Was their treatment of Dr. Irwin just, kind and Christlike? We know of Missionary Societies which, when dissatisfied with the conduct of any one of their missionaries not only give ample notice of resignation but provide the individual's passage home. But in this case the Board evidently thought no such consideration was possible. Although Dr. Irwin expressed her willingness to remain single and perform the duties of a medical missionary for five years the very first letter she received after the news reached the Board, contained the statement that the Board would have no further control over her future movements and requested the refund of all money expended upon her.

To our mind the injustice, not to speak of the lack of Christian charity, of the whole affair is brought into relief, when we think of that other incident which although not directly concerning ourselves, must be of painful interest to contributors to foreign missions, as well as others interested in the work of foreign missions. I refer to the action of X, one of the missionaries of the American Board in Jaffna, who took dishonestly and read Dr. Irwin's personal and private letters to me, in her absence from home and spoke about the contents to others. X confessed the whole matter later. I spoke about it personally to Dr. Barton, Secretary A. B. C. F. M., who expressed his regret at X's conduct. Nevertheless X continues to be one of the missionaries of the American Mission. We have no harsh feelings against X personally, but it is our earnest prayer X may become

a true follower of Jesus Christ, and have many years of usefulness as a missionary.

Can we possibly believe that the American Board which overlooks such contemptible action on the part of one of its missionaries was actuated by right Christian motives when Dr. Irwin was sent out of the rank of missionaries on the charge of deceit? "For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." Romans ii. 24—29.

It was found easier to make Dr. Irwin a scapegoat of race antagonism, rather than commit the serious blunder of having to appoint "a native" to the status and responsibility of a missionary.

CHAPTER IX.

THE SUICIDAL POLICY OF FOREIGN MISSIONS.

Dr. Barton, Secretary A. B. C. F. M. wrote :—"He (Mr. Rutnam) has been recently corresponding with me in regard to his being sent out as a missionary of the Board. I wrote him at length setting forth the policy of our Board and other Boards in this respect, thus showing that it would be impossible." All that Dr. Barton wrote to me and I believe all that he could have written on this policy was :—"You are perhaps not aware that our Mission Board, and I believe nearly all the regular Mission Boards, have adopted it as a policy not to send back as missionaries to their country young men who are natives of the country to be evangelized. I have not time nor space to go into explanation of this action, but it is action which has grown up from long years of experience, and which is common to all of the regular Boards, I believe."

I had heard of this policy of the American Board and other Boards long before I set foot on America. I have spoken at length in regard to this matter with several Secretaries of Missionary Boards which have this policy, and read all that could be found written, justifying this policy. For years I have looked at the policy from all possible stand-points of view. I have tried to place myself in the position of the Missionary Board Secretaries that defend this policy, and endeavoured hard to think all that could be said in favour of it, but the more I think, pray, and receive the spirit of Jesus Christ, the more corroborated I become in my conviction that nothing could be more suicidal to the cause of Foreign Missions than this policy, or rather the spirit of it. I have been engaged in writing during the spare moments of many months, a minute and detailed discussion of this policy, realizing the importance thereof, and which before long I hope to publish in the form of a book, and all that I hope to give here, is a *very brief* summary of arguments, (that appear convincing to our mind) to prove that the spirit of this policy is uncharitable and unchristian, and ruinous to the cause of Christ.

The minds of leading native Christians, throughout India and Ceylon in regard to this policy is well-known ; and they have no hesitation in denouncing it as unjust, uncharitable and unchristian. We know of leading native Christians of Japan, China,

India, Syria, Armenia, Bulgaria, etc., and they are also of the same conviction. We know of Professors of famous Theological Seminaries, Colleges, and many earnest Christians in England and America who condemn this policy as wrong.

And yet we are told " it is action which has grown up from long years of experience," but this statement is not likely to convince any, but those initiated into the internal working of Missionary Boards, of the propriety, rightness, or wisdom of this policy.

In dealing with this policy, we ask how is it possible that while capable and duly qualified natives are allowed to occupy very high positions of trust and responsibility in every other profession of life, some Missionary Boards hold that in the very profession which is "no respector of persons," no native however qualified he might be shall ever be sent out in the status, responsibility and salary of Foreign Missionary. In 1833 the Imperial Parliament, after prolonged debate, and much deliberation declared "That no native of India, shall by reason only of his religion, place of birth, descent, or any of these, be disabled from holding any place," and in 1858, after the great Sepoy mutiny, the same policy was re-affirmed in the Queen's proclamation that "Our subjects of whatever race or creed shall be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity duly to discharge." Although the Government of India has not been very enthusiastic in doing all that could have been done to teach self-government to the sons of India, yet a noble beginning in the right direction has been made, and to-day we find native kings, native princes, native baronets, native knights, native High Court justices, native Councillors in the vice-regal and gubernatorial councils, native district judges, able and distinguished native lawyers, doctors and engineers, but strangely enough the Missionary Boards, affirm that *no* native shall hold the position of missionary.

A recognition of the very elementary ideas of justice and fairness, impel the naturally lordly Englishman to sit in Council side by side with natives of India, in the British Parliament, in the Supreme Legislative Council at Calcutta, in the bench of the High Court of Judicature, but from the sacred and solemn Conferences of "Missionaries," natives are excluded.

The argument that it is all well for natives to rise to higher positions in secular professions is tantamount to saying that

making sacrifice, or sharing administration is essential in secular professions but not in the sacred,

We believe with all our heart that the ministry is no place for anyone who wishes to earn the most money he can, but we cannot understand the propriety or rightness of a policy which reserves a "sanctum sanctorum" for foreign missionary, and tells his native brethren, thou shalt go so far and no further. If Christ came to Foreign Missions, what would he say to the paid Secretaries of Missionary Boards, and the Missionaries who find it possible to infer from the teachings of Christ, the lion's share of the sacrifice is to be made by the natives. Does not this policy merely amount to saying "We will do the preaching of self-sacrifice you do the practising of it.

Apologists of this suicidal policy of Foreign Missionary Boards are wont to bolster up this unchristian action by various arguments. They say natives lack sadly, administrative capacity, the power of organizing etc. Can any unprejudiced person believe that natives who have exercised remarkably good administrative capacity, and power of organizing in business matters and other spheres of life would fail to do the same in Foreign Missions? The natives have the organizing and administrative capacity, but lack the opportunity for exercising the same. We learn to do a thing by doing it. Exercise and opportunity are most essential to a manifestation of the administrative faculties the Hindus and other natives are capable of. If directors and councillors of Missionary Boards wish to see first natives thoroughly fitted to administer before they be entrusted to positions of trust and responsibility, their position is no more logical than that of the old nervous cranky mother who would not let her spirited boy touch the bicycle till he became a master in cycling, or the woman who would not let her boy go near the water till he was well able to swim.

Also it is alleged appointment of natives to the position of missionary creates dissatisfaction among other and much experienced native Christian workers. O! what wise precaution not to hurt the feelings of native Christian workers. If native Christian workers are dissatisfied to see well qualified and fully consecrated men of their own country elevated to the position of missionary, it does not speak much in favour of the kind of native Christians the missionaries are raising up. It is possible dissatisfaction might result, but this must be due either to the

unfitness of the selection made, or to the low and base nature of a few miscreants.

In dealing with this objection, it must be remembered we are merely concerned with the prophesies of a section of missionaries and Missionary Board Secretaries. Take for example the A. B. C. F. M. Its missionaries have laboured in Ceylon, in South India, and in Western India for nearly a century, and yet never has one single native been appointed to the status, responsibility and salary of a Foreign Missionary, and yet they are talking of what would happen if a native were entrusted with greater responsibilities in Mission service. Perhaps the experiment was tried in the islands of the South seas, or Africa or Persia, and it is assumed what was true there, must be true elsewhere as well.

We firmly believe nothing would please earnest native Christian workers more than to see well qualified Holy-Spirit filled men of their own country appointed to the status of Missionary. I may here refer to a conversation which took place sometime ago in Jaffna and which is not without some significance. The Christians in Jaffna were discussing the possibility of one of their countrymen who had received his training in America, being sent out to Ceylon in the status of a Missionary. A son of one of the most honoured and experienced native pastors, in speaking to an American Missionary said it would be very desirable if the Board could see their way to appointing Mr. R. a missionary of the Board. Then the Missionary said to the native Christian,

"Now your father is such an experienced man. He does an excellent work. Would you or your father like Mr. R. a man with little or no experience, placed over your father"? To which the native Christian replied, "We will all be satisfied. It is true Mr. R. has not had much experience yet. My father never had the training he received. Therefore when Mr. R. gets to my father's age and experience, he would be more useful than my father."

If appointment of natives to the position of Missionary creates dissatisfaction, the above conversation is likely to help anyone to locate the dissatisfaction in its rightful place.

Another plausible argument often very ingeniously presented in support of the suicidal policy is, that elevation of natives to the position of Missionary is very detrimental to the earnest desires of Missionary Boards to make the native Church in Foreign lands

self-supporting. Native Christian workers should be supported by the natives themselves.

Would to God the time would come soon when the native Church could be entirely self-supporting. In the true sense of the word the native Church cannot be said to be self-supporting when they have the services of Foreign Missionaries and not pay for them.

A church is really self-supporting when it pays for the services of all who minister to it. The time will most surely come when the Native Church will entirely be self-supporting. But this must be a slow gradual process. We do not agitate thatthe Missionary Boards should spend more money on Foreign Missions than they feel free to do, nor raise the salaries of native Christian workers indiscriminately; but we only ask a fair division or distribution of the money available among Christian workers in the Mission Field. In a mission where the Board can afford to support say five missionaries, why should not they have four of their own men, and one deserving native as missionaries. Such a course would not involve the Board in any additional expenditure, but will give ample satisfaction to the natives, and preach most eloquent sermons of Christian love and sacrifice to the heathen. Natives of as good, academical and theological training, and spirituality as the best foreign missionary would be the very ones to teach the native Church effective lessons of self-support.

If Mission Boards are working with the view of making the native Church self-supporting, self-propagating, self-guiding, is it not right, necessary, they should do all they can, to raise from among the sons of the soil, men of great intellectual and spiritual capacity, and give them the very best training to be had in their own country and in Western lands, make them thoroughly acquainted with the history, and working of the Church in the occident in order they may have free scope to direct and mould the religious thought of their own country and work towards evolving out a national Church.

The Indian Government realizing its responsibility to some extent of teaching the people of India self-government, encourages by offering liberal scholarships, the most promising native young men of that country to proceed to England and thus obtain the very best training that can be had there. Why shonld not the Foreign Mission Boards, if they are anxious to raise a self-supporting native Church, do a similar thing by encouraging promising young men go to England and America and receive the best theological training there? Principal Grant D.D., L.L.D., of

Queen's University, Kingdom, Canada, writing in the Toronto, Westminster, of August 1898 says,

"The youth of India will flock in ever-increasing numbers to drink wisdom at the fountain heads of Western learning." It does not need any prophetic endowment or oracular gift to know that young men of India and other Asiatic countries will flock in ever-increasing numbers to Great Britain and America to receive the very training that might be had there.

Foreign Mission Boards need not be alarmed about this matter. However we find the Board of F. M. of the Presbyterian Churches in U.S.A. deeming it necessary to counteract this tendency by expressing its strong conviction that native Chistians should be discouraged from proceeding to America in order to better fit themselves for mission work. It is no wonder such a narrow-minded Missionary Board should be foremost among the mission agencies, which have adopted the suicidal policy. In dealing with this policy it is our contention that a few highly cultured deeply spiritual liberal-minded native Christians should be given the full responsibility, as well as salary of missionaries. Of course the number of such natives will be very limited for the present.

We are fully aware that in Government and other secular services, persons are paid according to the positions they hold, and the nature of the work done, but in mission service it is but right that the labourers should have a merely maintenance allowance that is ("a sufficiency for their ordinary wants according to their circumstances.")

Is it so difficult for our Mission Boards to conceive that in a very few cases of native workers at least the ordinary maintenance allowance should be equal or almost the same, as that of their European brother. We will take an example.

There are two young men one a Scotchman and the other an Indian. Both are M.A., B.D.'s of Edinborough University. Both are sent out to India to engage in mission work.

The Scotchman has a bicycle, a typewriter, a good library. He also subscribes to several reviews and magazines. Besides he contributes to philanthropic movements and charitable institutions.

All these expenses are needful also to his Indian brother, who may have some additional family obligations. If there be any difference in expenditure it will be in food which under the circumstances cannot be very great. Even if the cost of living of

the equally well trained native brother were a trifle less than that of the European missionary, might not the former be allowed the little difference in the cost of living, to make what Christian use he could make of it in his own needy land, and thus remove all difference in salary in some few exceptional cases at least? Most of the Western missionaries living in Eastern countries need larger salaries than most of the native workers, but the position that all missionaries require for their maintenance more than any native is untenable. Are one's needs to be the guiding principle in fixing the salaries of Christian workers in the Master's service?

All Englishmen prior to their coming out as Missionaries do not belong to the same class or society in England. Some are used to more expensive ways of living than others, and yet, when they come out receive practically the same salary, because it is recognised there cannot be much difference in the cost of living in the mission field between these brethren of the same colour.

Now let us turn to the subject of salary of natives. Are there not *some* natives to-day in India and Ceylon who are used to just as expensive living as the average Englishman? We are very sure that some natives live in a more expensive style than the average missionary did in his home.

Suppose such natives or their children wish to throw in their lot with the existing missions. Then does it not become necessary for such natives, according to the present policy of missions, to draw less salary than any of his European brethren in the same work and thus make more self-sacrifice than the latter?

Thus it is evident that when it comes to deciding the salary of the very best-trained natives, the guiding principle is not their needs but their colour.

Here we might say it is most difficult to define the needs of a people, especially when the people are undergoing such great transition as in India and Ceylon.

Jesus Christ surely elevates individuals not merely spiritually, morally, and intellectually, but materially as well. If young India and Ceylon aspires to a higher standard of living it is certainly due to the Christ who has been received. If bread and butter, is more suited to the maintenance of the body than rice and curry, why should there be any protest when the native claims the former?

It is also said that European money should be administered by European men. Are the Heavenly gifts dispensed only by Europeans to the perishing thousands? No, there are native workers to whom these gifts are entrusted. Is it true then that the very men who are thus entrusted with the precious message, are not considered safe custodians and dispensers of western money gifts? Alas the earthly is given the highest place. When will the time come when national considerations and racial differences shall be merged in a world-wide Gospel which knows only the fatherhood of God and brotherhood of man?

Where then is to be found the real explanation of Foreign Mission Boards adopting a policy which is diametrically opposed to making the native Church vigorous, independent, self-supporting and self-propagating?

We fear it is largely based on ignorance and selfishness. There is the unwillingness to share, to any appreciable extent, with the natives in the administrative function of the native Church. This is not unnatural, but not very Christlike. It is most painful to observe how sometimes the invidious distinction between "our money" and "your money," between "our men" and your men," is drawn in a way that is unworthy of true followers of Jesus Christ.

The native Christian workers are not unfamiliar with that too independent tone of some persons who declare that natives can have no voice in the distribution of "money from home." They say "We will use our own money in whatever way we please; you better be thankful for the little mercies you receive from us and say nothing about our money." How utterly different is the spirit of this policy, to the spirit of the first great missionary Paul who wherever he went to preach the gospel, never made the distinction between "our" and "your" whether in reference to men or money. He was certainly one, in all matters, with them to whom he went to preach the gospel. Modern missions might not have to deal with exactly the same collation of circumstances, but we believe they need to be actuated by the same spirit which actuated Paul. Is it not most reasonable, most Christlike that *all* money given for missionary work, no matter where it comes from, should be regarded as the *Lord's money*, and be spent on Christien workers, irrespective of nationality or colour, but according to the needs of the workers in the vineyard. A superficial consideration of the existing spirit af modern missions, as regards finance, "our money for our own men, your

money for your own men," might appear very right, and just calculated to foster the spirit of self-support, but the true Christian spirit will not be slow to discern national selfishness in such action.

If Christian missions will truly regard all money for missionary work, foreign and native, as the Lord's money, and all the workers both foreign and native, as the Lord's workers, the result of mission work will not be what it has been.

If this spirit of Christian unity will characterize all missionary activity, there will be no continual wailing, in season and out of season, by Secretaries of Missionary Boards for more money. If more money is not forthcoming for missionary work, it is because God does not quite approve of the kind and spirit of work that is being done in the foreign field.

Rev. R. P. Mackay, Secretary of the Board of Foreign Missions of the Presbyterian Churches in Canada writing on "Our Foreign Missions" in the Toronto Westminster of September 1898, writes :—"Yes, we want more men in Honan, Central India, and British Columbia and approved men are available. They have offered their services, and have been declined. The funds are lacking. The General Assembly's committee ask less from the Church this year than for many years, not because less is needed, but because confidence has been shaken by the oppressive debt of two or three years."

What Mr. Mackay says of the Board of which he is Foreign Secretary, is true of not a few other Mission Boards. What is the real explanation of this deplorable state of affairs? Is it merely and solely due to the unwillingness of Christians at home to contribute to the evangelization of the world? It is in part due to the faithlessness of Christians at home, but the chief reason is, there cannot be any reasonable doubt, that the Lord does not fully approve of the kind and spirit of the work that is being done in Foreign Missions. Believing as strongly as we do, that the Lord *never gets into* debt to carry on His work, it is our firm belief that if Missionaries would in all matters possible, endeavour to be one with the people amongst whom they labour, the Lord will abundantly prosper their work, and the exchequers of Mission Boards will be full to overflowing. "Howbeit seek ye His kingdom, and these things shall be added unto you." Luke, xii, 31. R.V.

It is moreover a very regrettable fact, that those Christians who contribute with great self-sacrifice to the work of Foreign

Missions, some officers of Foreign Mission Boards, and friends of Missions, do not realize adequately how much native talent could be utilized in moulding and guiding the religious thought of India, and how greatly the work of Foreign Missions has been crippled by the narrow policies which necessarily tend to exclude from the ranks of "native ministry," some of the ablest, well trained, fully consecrated Christians whose hearts are kindled with a burning zeal to lead their countrymen to Christ.

We native Christians feel deeply *thankful* that the suicidal policy referred to, is not common to all Christians Missions in India.

The Danish Lutheran Mission in South India, the Oxford and Cambridge Missions, and others have elevated natives to the status, responsibility and salary of missionaries.

The Roman Catholic Church and the Salvation Army seem to occupy extreme positions in the Church of Christ, representing opposite tendencies and methods of work: and yet good lessons and wise policies may be learnt from these, the oldest and youngest branches of the Church.

The Church of Rome, with all its false doctrines, its appealings to the senses, its fascinations to the carnal, the iron rule of the clergy, has yet precious lessons of self-sacrifice to teach the world. There may be more or less of wheat mingling with a large quantity of chaff, *but wheat there is.*

The Little (or great) Sisters of Mercy, conducting orphanages, Homes for the Aged, working voluntarily as nurses in hospitals and asylums, some of the priesthood living so humbly and poorly among the people, always ready to mingle with them, do certainly force the admiration and respect of the people among whom they labour. The Roman Catholic Church at least, professes to set firmly its foot on all racial prejudices, in considering matters of appointment. There are native bishops and archbishops placed over European men. Should not the Protestants be quite willing to follow a good example, even if it comes from the Church of Rome?

The Salvation Army, the youngest, nevertheless most vigorous branch of the Christian Church, is a wonderful organization in many ways, and God has most abundantly blessed it because of its separation, consecration and surrender to the Lord. There may be, and have been black sheep in the Army as in every other organization, but in it at least racial questions have found a

Christ-like solution. Again and again natives have been placed above European officers! The late Colonel Weerasoorya (Singalese) and my good friend Colonel Musa Bhai (Tamil) have held positions of trust and responsibility that few Europeans in the Army have held, and General Booth knows very well what good financial administrators the two native Colonels have proved to be.

The Christian Alliance Mission and the great Methodist Mission under the able far-sighted and truly Christian guidance of men like Mr. Fuller and Bishop Thoburn, recognizing the utmost importance of giving a freehand to the native workers of the land, are continually nearing practically the ideal relationship which ought to exist between native and foreign workers. Truer words never fell from the lips of any experienced Missionary than the noble utterance of Bishop J. M. Thoburn, D.D., LL.D., of the American Methodist Episcopal Church in his Episcopal address to the Central Conference. It is with very great pleasure we quote the veteran Missionary's words :—"We have been almost alone among all the Missionary bodies operating in India, in receiving among us without hesitation our ordained native preachers upon precisely the same ecclesiastical footing as that occupied by the Foreign Missionaries. Years ago at a time when it was clearly foreseen that the foreigners must soon be placed in a minority, our missionaries in Northern India deliberately adopted the policy of admitting Indian preachers without any limitation upon their rights and privileges to full membership in the Annual conferences. In doing this the American Missionary placed his character and his ecclesiastical standing absolutely in the hands of his Indian brethren. It was considered a hazardous experiment," says the Bishop, and such indeed it was. "but the unhesitating confidence which was reposed by the foreigner in his Indian brother *has never in the slightest degree been abused.*"

We know of not a few earnest, large-hearted, consecrated Western Christians, who labour in our land with the one aim of winning souls to Christ, and these men and women themselves feel the narrow policy of the Missions with which they are connected. They also realize that the present policy, although suited to the condition of affairs many years ago, has become narrow, because these agencies have failed to gradually change the old methods to suit the new circumstances. They have been merely trying to pour new wine into old bottles.

The following is a letter written by an English missionary to a native Christian of Ceylon (not myself) and which may be taken

for what it is worth. "My dear Mr.———, your conversation last evening added very much to the burden which has been pressing upon my heart ever since I came to the Island. I have seen many abuses and inconsistencies, and while by quiet example and anxious devotion I have tried to exert a purifying influence. I have felt myself too young and inexperienced to engage in anything more aggressive as yet. But it appears to me plain that I must very soon come into strong conflict with much that now exists. When I see plainly my duty I shall not shrink from it. But you must have a little patience. It is quite possible that in order to be free to do what is in my heart I must resign my present position. You were naturally excited last night. You have evidently been sorely tried; but you must have yet a little pat.ence—and while I pray for you in the trying circumstances in which you are placed, I hope you will pray for me that I may have grace to do the duty which shall be shown to me during the next few months............................. For a young man like myself the circumstances of the mission field to-day are very trying."

In this connection we again, take pleasure in reproducing, from a recent issue of the Madras "Christian Patriot," together with Editorial remarks, a portion of a sermon lately preached by the Rev. S. S. Allnutt, M.A., of the Cambridge Mission Delhi. This we consider the ablest, most outspoken and heroic utterance ever made by a foreign Missionary describing the ideal Mission policy.

"The Delhi Mission is carried on, on lines different from that of older Missions. The Cambridge Missionaries like the Oxford brethren at Oxford, believe in the theory that the success of Mission work depends above everything else on Missionaries coming into personal touch with the people of their country. Those who have watched the progress of the Oxford and Delhi Missions will admit that the efforts of those connected with these Missions to associate themselves more directly than the majority of past Missionaries have hitherto done, with the actual life of the people, have proved highly successful.

It was Sir William Hunter who remarked some years ago, speaking of the Oxford and Cambridge brotherhoods :—"In Bombay, in Calcutta, in Delhi, certain houses of Christian celibate brethren are becoming recognised centres of influence among the Indian University youth. They consist of English gentlemen of the highest culture, who have deliberately made up their minds to give their lives without payment to the work. They are in-

different to hardships, fearless of disease, and in no hurry to produce results." Considering the close bond of union that exists between the Cambridge Missionaries and the people among whom they work, we are not surprised at these brethren viewing problems relating to Missionary work in India from that liberal standpoint which is not common with workers with little education and less culture, and who besides make no sacrifice whatever in order to come into perfect touch with the people of the country. We are led to make these remarks with reference to a remarkable sermon preached by the Rev. S. S. Allnutt, M.A., on November 13th, in the Chapel of the Cambridge Mission, Camberwell, England. Having for his text Eph. vi. 15, he spoke of certain principles needing special recognition at present in regard to Missionary work in India.

Mr. Alnutt said that what was needed for laying deep and strong the foundations of the Indian Church of the future, is the recognition and encouragement of the method of concentration as the only sound policy in Indian Missions. As the Archbishop of Canterbury so well put it, we need strong *red-hot foci* of Missionary organization. Then Mr. Allnutt went on to emphasise the need of encouraging Indians to take responsible and independent work in the mission field. What the Cambridge Missionary says on this subject is so full of sound common sense that we make no apology for reproducing at length his own words, which we do with the sincere hope that his words will be read, marked, and inwardly digested by every Missionary that sees this and everyone else who has anything to do with the shaping of Missionary policy in India. These are Mr. Allnutt's words :—

" 'The evangelisation of India in all but its initial and preparatory stages will be accomplished by Indians, not by Europeans. Now recognition of this means what it is always hard for Englishmen to practice—a large degree of self-suppression, almost of self-effacement. We are so apt to think that we, with our strong forcible, go-ahead ways of action, are so much better able to do the work that has to be done effectively, than our Indian brethren, who have been in the past, and still often are, so easily depressed and overborne by our stronger wills and personality, that they are apt to become mere passive instruments in our hands. But what we have to recognise is that a vigorous and independent life is gradually discovering itself in our native congregations, crude and immature as yet, often wilful, conceited, impatient of control, showing, in short, all the signs which mark the transition from childhood to adolescence. This life has to be developed, guided,

chastened, and it will tax all our powers, the exercise of the charisma of love and power and discipline to the full, if we are to succeed in our task. For there is now-a-days much distrust and suspicion where there was once an almost overblind confidence and docility. Many of the best and ablest dislike to be subject to European control. I cannot now stay to explain what seems to be the reason of this. - The fact is indisputable, and yet, if there is ever to be a healthy, vigorous, independent, indigenous Church life, it is on the adhesion, the help and co-operation of this hopeful, yet difficult element among our Christians that we have mainly to rely for its development. They see that the Government is constantly opening more and higher posts to native officials. It is not an uncommon thing now for a young English civilian to find himself in subordination to a native at the beginning of his service. He does not like it; can hardly be expected to like it. *We* shall not like it either: yet, if we have the true Missionary Spirit, we may surely be expected to discipline ourselves to like it. If we do not do so, there are not wanting signs that this vigorous independence will assert itself in ways that will be fraught with peril—will break loose from Church order and discipline, and ally itself with other imperfect systems that are not after the Mind of Christ. It is not for us, indeed, to dictate or determine what the exact form of order and discipline shall be when the Indian Church rises in its strength and maturity to claim its independence. But heirs, as we are ourselves of the great traditions, the glorious deposit of Catholic truth and principle, it is ours to secure before it be too late, that the independence, when it comes, shall be faithful to those traditions, that deposit; that amid the Babel of sects there shall at length emerge clear and distinct, the full comprehensive proportions of the City of God, the city that lieth four square—not partial, one sided—but amid whatever new features it may develop, characteristic of natural life and ideas, still clearly recognisable as a true branch of the Holy Catholic Apostolic Church, instinct with the powers, the graces, the life which its organic union with Christ, its Head, and the Holy Ghost, its Quickener, will ever surely communicate to it. Such is the ideal which we have to keep ever before us, for the realisation of which, little though there may be at the present time to justify the expectation, we have continually to pray and work, assured that He who has, despite of our faithlessness, and weakness, and imperfection, used so far our feeble efforts to found stably and surely a true branch of His church in

India, will not forsake us; for it is His work, not ours, and the glory and praise shall be His now and for evermore.'

Truer and nobler words on missionary policy have never been uttered before, and coming from one who has achieved so much success in the mission field, they need to be carefully pondered over by everyone who has at heart the welfare of the Indian Church. The time has come for missionaries working in India to realise fully the truth of Mr. Allnutt's saying: 'The evangelisation of India in all but its initial and preparatory stages will be accomplished by Indians, not by Europeans.' It is because this principle has been lost sight of so often by mission authorities both at home and in this country, the progress of Christ's kingdom in this great land is so very slow. We thank Mr. Allnutt for his bold and timely utterance, which we have no doubt will be productive of great good in the future."

As the Christian Patriot of Madras, well pointed out in its issue of 23rd April 1898, it is absolutely certain "that the tendency of the social life of the Missionary at the present day is to bring him more into intimate contact with his own countrymen and less with the people of the country for whom and among whom he has come to work." These words indicate a most alarming state of affairs in mission circles. If we were asked what is the greatest hindrance to the acceptance of Jesus Christ as their Saviour by the people of this land, we have no hesitation in affirming that it is the lack of the spirit of unity between the Christian workers themselves, or in other words, it is the spirit of the policy referred to, that is continually increasing the strained relationship between foreign and native workers. We are not pessimistic whatever and our only object in mentioning this indisputable fact is to invite the earnest prayers of all true Christians that this great hinderance may be lessened and finally abolished.

Why are England and America great? Is their material prosperity due to Christianity? These Protestant countries inhabited by the Anglo-Saxon race are great because they are Christian. Not that they are *wholly* Christian (for even in these countries there is more unchristianity than Christianity), but the underlying principles and constitution of their Governments are Christian.

But how is it that the material condition of most Christians in Ceylon is not any better than that of their fellow non-Christian countrymen, and in some places *lower* than that of their non-

Christian neighbours. Most of the leading and wealthy Tamils in Colombo, such as the late Sir Muttu Coomaraswamy, K.C.M.G., Mr. Ramanathan, C.M.G., Solicitor-General, Mr. Arunachalam, M.A., (Oxon) Registrar-General, Mr. Coomarasamy late member of the Governor's Council, Brokers Ratnasabapathy Pillai, Thambyah &c., have *not* been Christian in name nor in truth, nor in any way connected with the Missions, but being brought into contact with European civilization and education, have risen to positions of eminance, by perseverence and hard competition.

How is it that the material prosperity of the average Christian in Jaffna, one of the oldest Mission Fields of the A.B.C.F.M. has *not* kept pace with, nor is much better than that of the leading Hindus of Jaffna. The reason is not far to seek. While strenuous efforts have been made to feed the Christians spiritually, they have been starved materially. We fear that too much of a one-sided Christianity has been propagated in Jaffna, as well as in many other places in the East. To our mind, an ideal missionary would be most anxious to elevate his converts every way. He would encourage them to receive better education, better homes, and better living. To him the question of "Wherewithal" would not be the most important, for he believes "The Earth is the Lord's, and the fulness thereof." He would not want that a permanent gulf in social matters, should be maintained between himself and his converts.

It cannot be denied that in some places in Indian and Ceylon Christianity has elevated even materially those who have embraced it, but certainly the material progress has not been as marked and extensive as it might have been. This is largely due to the fact that among the leaders of Christian missions, few or no natives are to be found. Is it not most likely that natives who have received the very best Western training, and have come into closest contact with, and been benefitted by, Western religious thought and civilization would be best fitted to desire and work for the elevation of their countrymen not merely intellectually, morally and spiritually, but materially as well ?

Not long ago a native of India became the very first in the Civil Service examination held in England. It was found possible that a *native* of India should supersede even the flower of English intellect. A similar thing has occurred lately (June 1899), Mr. Paranjape, of Poona, India, has come out as the Senior Wrangler (mathematics) in Cambridge. What might not happen

next? Already two natives of India Mr. Dadabhai Naoroje and Sir Bhownuggree have been returned to the British House of Parliament to represent, be it noted, not natives of India their countrymen, but Englishmen who certainly represent the best form of civilization of the 19th century. The name of Prince Ranjit Singh, one of the Champion Cricketeers of England is too well-known to be mentioned here. Only a few days ago the news reached us that Mr. Subramanya Iyer (one who never received any Western training) was appointed to officiate as the Chief Justice of the High Court of Judicature of Madras. We remember hearing Mr. John W. Foster, Secretary of State, U.S.A., during the Administration of President Cleveland, while addressing a public meeting at Princeton N. J. say that *India has the best Civil Service in the World* being composed largely of Britishers of the best type. Now a *native* has been placed practically, though perhaps temporarily, at the head of such a distinguished Civil Service, because the principles which guide the British Administration are mainly just, righteous and Christian. Righteousness exalteth a nation. Mr. Subramanya Iyer occupies not merely a high position, but receives a very good salary as well. Well might some Englishmen say, "he is only a native, he has not left home, friends, kith and kin, he lives only on rice and curry, he can live cheaper, therefore he needs less salary than an Englishman," but the Government, knowing the validity of such arguments are more apparent than real, sets firmly its foot on all such trash. Even in the fixing of salaries of Government appointments, the guiding principle is not colour, but the positions one holds, it being implied that the needs of one holding a higher appointment are more than those of one holding a lower appointment.

The names which have been mentioned (although the names of equally prominent natives could be mentioned by dozens, but not in this brief treatment of the subject) are but few indications of the great future before India and Ceylon. The closing years of the present century mark India and Ceylon passing through a great crisis, and now come forward the Missionary Boards affirming and re-affirming their suicidal policy that no *native* shall be appointed as Missionary. Tell it not in India, publish it not in the streets of Ceylon, lest the daughters of Hinduism, Buddhism, and Mahomedanism rejoice. Native men trained in English, Scottish and American Universities and Theological Institutions have applied for the position of missionary and been

rejected because the Mission Boards have adopted as a policy "not to send back as missionaries to the country young men who are natives of the country to be evangelized." Neither would these men be sent out as missionaries to any other country. The latest news is that a son of a Christian Prince of North India, qualified for work, applied for work as missionary and has been rejected by a Mission Board in England.

Even the Unitarians of New England States, U.S.A., have set a good example to the "regular" Mission Boards of America and Great Britain in appointing and supporting Messrs. Protap Chundar Sen Mozoomdar and B. B. Nagarkar (natives of India) as missionaries to India.

We firmly believe if the native Churches are to become as Western Churches in the matter of self-support and efficiency, it will not be by the Mission Boards refusing to appoint duly qualified natives to the position of missionary, but by their urging and insisting that in large cities and wherever possible missionaries should receive a portion of their salary, be it large or small, from the people among whom and for whom they labour. The labourer is worthy of his hire. In the Home Mission work of U.S.A. and Canada it is customary to have what is called an Augumentation fund. The missionary is sent to his post in the far West where he builds up a little Church. His people contribute to his support what they can, but as it does not meet the needs of the minister, the sum is augmented by the Missionary Board. As year by year the Church grows, the augmented sum lessens, until in time the little Church can not only meet its own needs, but can in its turn contribute something to the fund for the aid of other poor Churches. Why not a similar policy be adopted in the East, at least in large cities and growing towns where the condition of affairs financially, is not much different to that which meets the Home Missionary in the far West ?

The suicidal policy of Christian missions is a many sided one and in the limited space that is available, we cannot even make the briefest remarks on questions and issues that are vitality and closely connected with the subject. However before this discussion is brought to a close, a few salient points may be emphasized, which it is of the utmost importance to clearly bear in mind, to a safe and Christlike and impartial consideration of the whole matter.

No wholesale criticism and condemnation of existing Christian missions is intended in this book. We believe that in some

missions, their treatment of native agents is fair and just and is precisely what native Christian leaders themselves would desire, while in others the importance and efficiency of the native agency is very much neglected, and sometimes lost sight of, no trouble being taken to gradually but effectively bring the best educated native Christians into co-operation with them : University men trained in India (good Christians) would not enter mission service because they firmly believe that no Christlike treatment would be given there.

We believe in encouraging some deeply spiritual men who have received University qualification in their own country to proceed to the West to receive theological training with a view of becoming later missionaries to their own country.

It has always remained a puzzle why some missionaries are reluctant to recognize that a promising University youngman who on his own responsibility receives theological training in the West, is making Christlike sacrifice in choosing that instead of other professions such as law, medicine, engineering ; for in the latter professions Western trained men receive eventually three to six times the salary, that the theological man could ever expect to receive even on a Missionary's salary.

We take the following extracts from a paper, published by the Calcutta Missionary Conference in 1856 :—

'The leading principle on which Missionaries to the heathen have all along been sustained by the various Churches and Missionary Societies of Europe and America is that of providing for the merely necessary wants of the brethren employed ; and, therefore, supplying them with only such an amount of pecuniary means as may enable them efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by the entire consecration of their undivided energies to the promulgation of the truth as it is in Jesus.

'A Missionary's salary, therefore, is neither wages nor adequate remuneration, in the ordinary secular significancy of those terms. The connection of the Missionary with a Society or Church is not that of a master (in the worldly sense) who has a work of his own to do, and a servant who is hired, at the ordinary market price for doing it. It is rather that of one benevolent individual assisting another benevolent individual to do a benevolent work, in which both are equally interested ; with just so much power of direction as always exists in a donor, to determine the destination of his gift.'

We fully believe in the truth of this principle. Even if a native well-trained in the West be given the salary of a Missionary, it will be merely "supplying him with only such an amount of pecuniary means as may enable him efficiently, without worldly anxiety or distraction of mind, to carry out the object in view, by the entire consecration of his undivided energies. to the promulgation of the truth as it is in Jesus," and not giving him *wages* nor *adequate remuneration.*

Just as some Missionaries in India make great sacrifice in not entering more remunerative service so would some natives, on a Missionaries' salary be making sacrifice.

Had Swartz, 'high in the confidence of the Madras Government,' resigned mission work, he might have been offered a high political appointment. Had Dr. Duff with his great eloquence became a member of the Calcutta bar, "he might have accumuated a large fortune, retiring perhaps as Sir Alexander Duff, Chief Justice of Bengal."

Similar things may well be said of some distinguished natives who laboured for the Master in India. Had Jani Ali, M.A., of Bombay resigned mission work and joined the Nizam's Government, Hyderabad, he might have become a Judge of the High Court there or even the Prime Minister of the Nizam's dominions. Had Narayana Sheshadri, D.D., entered the arena of politics he might have become a judge of the Bombay High Court. Loving voluntary sacrifices have been made for the Master both by prominent European Missionaries and by distinguished Indians. Why should not we gladly and thankfully recognize *both?*

There is greater disparity in living between the upper and lower classes of India and Ceylon, than in Western countries, Some are very poor indeed, while others are fabulously wealthy.

A promising educated, refined, and cultured Indian who has a sound Western training, has much more in common with his European brother in his manners, tastes, modes of living, and *needs* than with his poor countryman, be he cooly or farmer, who has only colour, in common with his cultured Indian brother.

One's salary in the Lord's work should be according to his needs, but let none be quick in defining the needs of his dark brother. We know very well that some Americans who could as ministers of the gospel earn $3,000 or more per annum, in their own country come out as missionaries to the East, and

receive but $1,000 and free bungalows. It is also true that some Missionaries, who could only earn about $500 or even less at Home, come out as Missionaries, and receive the same salary. No serious objection need be made to this policy. But is it Christlike, and right that men like Mr. S. Sattianadhan, M.A., L. L. M. (Cantab), Professor of Logic and Moral Philosophy, Presidency College, Madras; Mr. Subramanya Iyer, Barrister-at-Law, Administrator General, Madras; (both men with English training), and Honorable Babu Kali Churn Banerjé M.A., Leader of the Indian Christian community at Calcutta should receive only from Rs. 25 to Rs. 110 per mensem were they to give up their present positions and join the mission forces?

The need is terrible of West and East understanding each other better.

After about a century of Missionary labour and British administration in India and Ceylon, the wide gulf between Europeans and Indians, is slowly but surely becoming narrower and narrower. No force on earth, can counteract this tendency; and now the question comes—is the Missionary quite anxious that this gulf should thus vanish, and is he working towards this object?

Can any true Christian doubt that Jesus Christ and the English language are the two great irresistable forces making the world more and more one?

Dr. Anderson, of the American Board wrote (Vide the Memorial volume) "The Missionary is a foreigner. No matter how closely he may have identified himself with his calling, in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labours, he returns here. If he dies his family return here. On the other hand, the natives will always regard him as one from a distant land. His speech, his dress, his food, each betrayeth him. They may honour him greatly, and love him much; but one of themselves he can never be."

There is truth in the above extract, but it is *not all truth.* It is not the pure gospel of Jesus Christ *in its entirety*. The Mission Boards and their Missionary may base their suicidal policy on an elaborate system of arguments and write *volumes* justifying their action, but as long as this deadly policy lasts, they shall never touch the heart of India, nor enter into the sacred recesses thereof, and play softly on the precious chords there, the sweet music that "we love you as much as we do our own

countrymen, irrespective of your colour and antecedents." Before the unChristlike policy of Christian missions is done away with, the "adhesion, the help and co-operation of this hopeful, yet difficult element among our Christians" cannot be secured, nor any great results achieved in India and Ceylon. The Missionary cannot preach, much less make the people believe "There is neither Jew or Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but *Christ is all and in all.*"

As we have stated already, there is still room for a better understanding between the West and East.

A word to the educated Christians of the country.—Let us remember that Missionaries generally represent a higher civilization than our own, and belong to countries that practically govern the destinies of the world. Let us not be too quick to say, "we are just as good as yourselves," for although there may be a few men here and there who may compare very favourably with the Americans and Europeans, yet a large number of native agents in India and Ceylon are inferior to their European brethren in education and training. We should learn to humbly but boldly and perseveringly state our grievances and work steadily towards bringing out a better understanding between the East and the West between this world and Heaven. Above all we must have patience and allow time.

Rome was not built in a day. It took some time even before the Englishman could see his way to recognize the Scotchman his equal.

A word to the Missionaries.—Infallibility is not the characteristic of Mission Boards, any more than it is of the Vatican. The educated native Christians have their true grievances. A friendly discussion of grievances in a Christlike spirit by both sides, always tends to a better understanding between both parties. The Churches, in the East, owe a good deal to Western Churches, but firmly believe that Jesus Christ, the Easterner, who has elevated you, *will raise them too.* The infant Churches have too long been in a lethargic state, but with the dawning of a new century they will probably make themselves heard more and more in Western lands. The more you seek to suppress expression of grievances, the louder and oftener will the Indian speak out his opinions. Remember there are natives in India who have honest convictions of their own, and rather than give up an iota of them, they will gladly lay down their lives. Let us reverently and honestly approach Jesus

Christ for the settlement of difficulties. What sword cannot do, what shedding of blood cannot bring about, Jesus, the Prince of Peace can do. May God give grace to both Westerners and Easterners to unite in singing " More of Christ, more of Christ."

Not long ago in America as a night Express train was speeding eastward from Chicago the occupants of the sleeper were roused by the wailing cries of an infant. As the cries continued, the sharp shrill voice of a disturbed passenger called out roughly —" Can't the mother stop that baby crying."

The answer, in a man's low tearful voice came to him. " The child is crying for its mother, I have just buried her in Chicago." In an instant, the harshness of his words was felt by the questioner, and hurrying back to the side of the brokenhearted father, " Forgive me," he said, " for my thoughtless word, can I not help you care for the child " ?

We anticipate that some of our readers will vigorously cry " Stop this fellow's talking. We are disturbed." Yet when the whole truth is known, and the righteous cause of the bitter wail of India's sons touches their hearts, may not the same comforting words reach us. " Forgive the past. Our sympathies, our prayers and our lives are yours now and for ever. Let us help you."

CHAPTER X.

AT WORK.

Being led to fix our home in Colombo in March 1898, we felt our immediate duty to be to secure some work whereby to maintain our little home as the funds in hand were exceedingly slender. Mrs. Rutnam began in a small way her medical practice, while I endeavoured to secure journalistic or teaching work, my most earnest efforts however meeting with small success, so that during these early months of married life, we both had to exercise the strictest economy in all matters in order to make both ends meet. During these months we did not lose sight for a moment of the ultimate object of our life here, namely to be true Missionaries of the gospel of Jesus Christ. Each repeated failure on my part to secure some remunerative secular work, seemed to me to be a voice from God saying "No, I have called you for of special purpose and work. Wait on Me. And so we continued to wait and trust and pray for guidance, believing that this waiting time was God's training for us—that we required special preparation for the special work which we believed, was before us. Just what that work would be we did not then know. One of the sweetest essons was that of implicit trust in our Heavenly Father, to give us all things needful, temporal, as well as spiritual. More than once did we come to our last cent, not knowing where the next meal was to come from, but never once did our Father fail us. These waiting days were by no means idle ones. I spent some time daily in literary work. Together we studied Andrew Murray's "With Christ." After a time, a Sabbath service was begun in our little home to which a number of young men came Occasionally I assisted the Singhalese Wesleyan pastor in some of his meetings. and we endeavoured to do personal work as opportunity offered, still our prayer was continuous for the way to open for more definite work. In September 1898, we felt a change must soon come. We could not remain in Wellawatte. Either we must move into the heart of the city, or as many friends advised leave Colombo for Madras but we had not the money to do either one or the other. It was a test time to our faith. At this time there was a temporary vacancy in the Government Women's Hospital (" Lady Havelock Hospital") and Mrs. Rutnam had applied for the post. On September 28th came the letter giving her the work of the absent Medical Officer from October 1st. At once the immediate burden was lifted and the end of the month saw us in our new home "Temple Villa"

close to the hospital, and now being in the city we felt that new opportunities lay before us. We at once started a Wednesday evening prayer meeting, and weekly four to six young men came to study Christ's teaching on prayer, we following the line of Andrew Murray's "With Christ." At this time also the Hall of the City College was kindly given us for an hour on Sabbath, and I began English service there at 4-30 each Sabbath afternoon. The attendanee at this service averaged about 40. We began to feel as if a beginning was made, yet the prayer was going up for a Hall, where definite syetematic work could be carried on.

On Wednesday December 28th, about half dozen gathered in one little sitting room, for the weekly prayer. I spoke of our desire and prayer for a Hall and requested that this evening special service be made for this object. Earnest prayers were offered and we felt that if this purpose of our hearts was God-given the answer would be forthcoming.

The following morning, Thursday, after special prayer I started out to look for a suitable Hall. About 3 p m. a valued friend of mine and I returned home joyfully announcing that the prayers were answered and the Hall secured; by dint of hard work the place was made ready for use by Sabbath, and at 9 a.m. New Year's morning the opening service of our mission was held. At the service only about a dozen gathered in our "Upper Room," but, as in the gathering in the Upper Room in Jerusalem, long ago, God's spirit descended and blessed the little company. I preached on the "Power of little things," small beginnings blessed of God—one or two consecrated workers used of God—what may not the result be?

God's presence was with us that morning in our "Upper Room," and our hearts were full of thankfulness for the wonderful opening up these new opportunities for service.

Since the New Year my time has been fully occupied. The Lower Hall has been turned into a free reading room, where some daily papers and such good magazines as we are able to get are kept on file. But of course the work is as yet in its infancy. We hope in time to have a good free Library and reading room.

The upper Hall where we hold our meetings is well lighted and airy. A programme of meetings has been arranged for the week, as follows:—

Sabbath,	8 a.m.	Sunday School ...	Mr. S. G. Lee, B.A.
	9 a.m.	Englsh Service ...	Mr. S. C. K. Rutnam, M.A.
	4 p.m.	Bible study in Tamil & Sinhalese	Evangelist V. D. David.
	4-45 p.m.	English preaching	Mr. S. C. K. Rutnam.
Monday,		Lecture evening	Arranged Weekly.
Wednesday,	6 p.m.	Bible class " Life of Christ."	Mr. S. C. K. Rutnam
Thursday,	6 p.m.	Sinhalese service.	Mr. J. J. B. De Silva.
Friday,	5 p.m.	Choir practice. ...	Miss M. Pate. Mrs. Rutman, M.D. Organists.
	6 p.m.	English meeting ...	Arranged weekly

At 7-30, every Thursday evening is also held a Bible study in English at my home, Temple Villa, Maradana.

We have been led to carry on the work on Faith principles. When the Hall was rented we had no means whatever for beginning such an undertaking, but we believed that the work was the Lord's, that he mistakably led us to begin it at this time, and that just as surely would He provide the means to carry it on. Our faith has not been without foundation for we have *not* been disappointed. The expenses of the mission have been met by voluntary contributions. The need is felt, however, of a permanent building of our own where the work on a larger scale can be carried on. Also, many of our friends and we ourselves feel much good can be done, and the work placed on *sound* self-supporting basis by securing a Printing-press. Needless it is to say that we are praying and working towards these " our dreams."

Not only is our work supported by voluntary contributions but strict accounts are kept, and our books are open for inspection by any well-wisher of our work.

We are also looking forward to the formation of a committee, or a Board of Trustees who shall be responsible for the financial administration of the mission, and in whose name all property shall be held.

We believe God has called us to do a kind of mission work, that no other mission we know of, is doing in the present day in this Island.

It may be said that the Suicidal Policy of Foreign Missions has grown up from long years of experience, and that we have little or no experience.

In this connection we cannot do better than quote the inspiring words of Rev. Dr. Joseph Parker, that prince of modern preachers, and star of British eloquence, whom we had the pleasure and privilege of meeting and listening to, during our stay in London in 1894.

Dr. Parker says :—

"This is a young man's world. For the old there is nothing in it but a grave ; honoured indeed, and choicely beflowered, but a grave notwithstanding. When did God ever choose an old man to work for him ? Name one. It is impossible. In the Old Testament a man was an infant at forty : Methuselah would hardly account him a man. The babe Moses, in his large bird's nest, was as much chosen of God as was the Moses of forty. God adopts prophets and apostles in their infancy. If he knew the secret of God well, we should see that His election is plainly written upon all His instruments. Joseph was a young man, in his teens only, when he saw destiny, though with a veiled face. Samuel was a child, too young to know the Lord's voice as distinguished from the voice of Eli. Saul was young : so was David ; Jeremiah was a "little child," and Daniel was in the morning of life. And Jesus ! —"the babe," "the child," "the boy," "the man," and "the man" but thirty years of age, young, fair eternity mirrored in a dawn. Spurgeon was in a goodly line of history in being called at so early an age to be the foremost figure in the pulpit of the world. It will probably always be difficult to persuade the church to believe in the young. The church is fond of what it calls "experience." The men who have led the world have seldom had this elementary qualification. What we need is not the experience of age, but the inspiration of consecrated youth. There are no old roses—not a rose two years old blooms in any garden. June was never more than a month old, yet what wonders she annually works in forest and garden and mead."

What then is the object of this book ?

Firstly, Thatcapable and promising native Christians might be given the very best training possible first in their own land and later in the West ; and be allowed free hand in leading their own couutrymen to Christ. The training need not be always with the view of becoming regularly appointed Missionaries, but young people may also be encouraged to receive Western training in Agriculture, Medicine, Engineering, Carpentry, Printing, and other useful vocations of life, with the view of bettering the interests of their own land.

Secondly, That the native Christian community might fearlessly, yet humbly make known their grievances to Western Christians, by passing resolutions in public meetings, and by sending their own representatives to Western lands to plead their cause.

Thirdly, That an outpouring of the Holy Spirit on all Christian workers, native and foreign alike, might bring about a great reformation in Missionary policies.

Finally, That vigorous, self-supporting, self-guiding, self-propagating national Churches may be formed in our land.

May all Christians earnestly unite in prayer and work towards the realization, during the century that is now dawning upon us, of what we believe the most stupendous purpose God has set before the Christians of the East as well as of the West.

Amen.

The End.

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